

The **JAPAN CHRISTIAN QUARTERLY**

Vol. XV.

No. 2

APRIL

1940

COMMUNITY HEALTH SERVICE and the Christian Mission

By Weyman C. Huckabee and four commentators.

Enlisting Nature in Christian Nurture

J. Kenneth Morris

New Apologetics for the New Age

Akira Ebisawa

Publishers

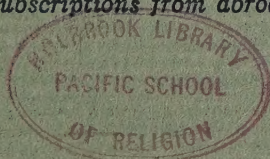
**THE CHRISTIAN LITERATURE SOCIETY OF JAPAN
Ginza KYO BUN KWAN Tokyo**

¥1.20 a Copy

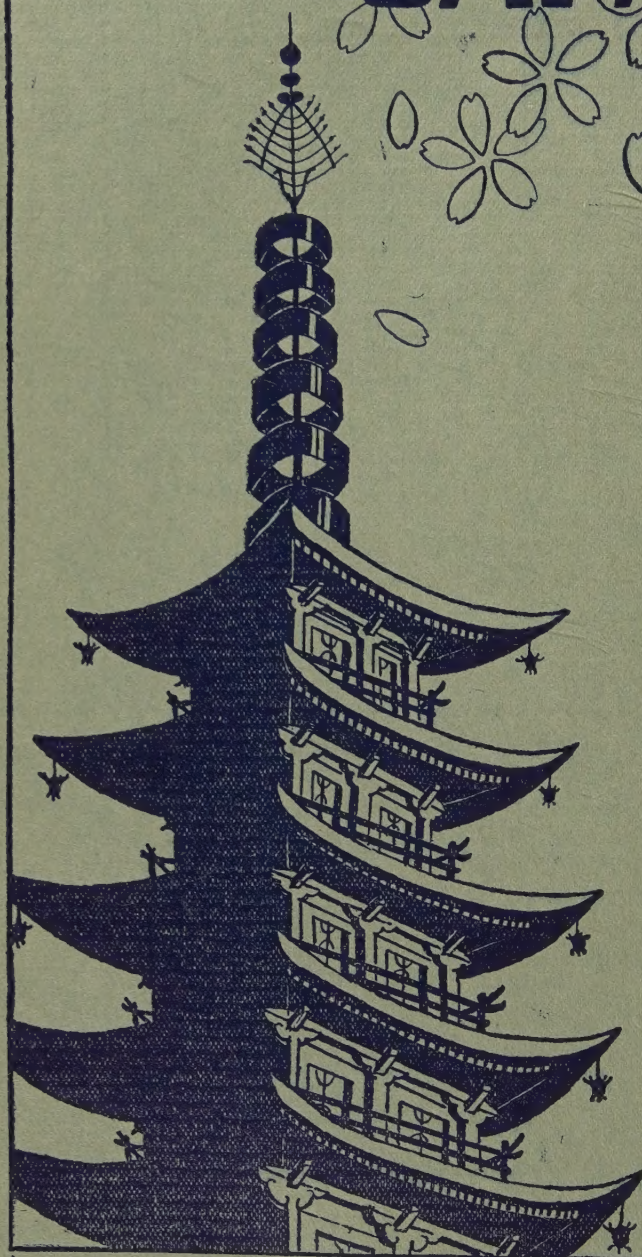
¥4.00 a Year

Subscriptions from abroad,

\$2.25 or 9/



JAPAN



Unique Vacation Land All the Year Round

*Perfect rail, sea, and air services.
Hotels with latest accommodations.*

**EXCHANGE RATES
VASTLY IN YOUR FAVOR**

**For information and literature
Apply to your travel agent**

**or
JAPAN TOURIST BUREAU**

TOKYO: Marunouchi
NEW YORK: 630 Fifth Ave.
LOS ANGELES: 1151 South Broadway
SHANGHAI: 110 Szechuan Road
PEKING: 43 Hata-Men Road
MANILA: Crystal Arcade, Escolta

BOARD OF TOURIST INDUSTRY
Japanese Government Railways.

Recent C. L. S. Publications (Japanese)

Florence Nightingale to Her Nurses	Cloth ¥1.00
Ed. by Rosalind Nash. Tr. by K. B. S. Editorial Dept.	Paper .70
History of Christianity in Japan. Vol. V. A. Hiyane.	1.00
Life of Y. Tonomura. K. Kioka.40
Life of S. Okue. Y. Igarashi.	1.00
Building the Rural Church. R. A. Felton.	1.00
Astronomy in the Old Testament. Schiaparelli-Morikawa.	1.50
New Theory of Rural Reconstruction. E. Otani. (Reprint)50
Philosophical Study of Christianity. S. Nakamura.	2.50
Christianity a Way of Life and Belief. Bailly-Yamamoto.50
Rakujo Nikki. Y. Sakon. (Novel dealing with the fall of Hara Castle in 17th century)	1.50
Wholesome Sex Education. Mrs. G. D. Olds.	Paper 2.00
	Cloth 3.00
Pamphlets for the Times.	each .70
1. Japan and Christianity, The Shrine Problem, by Tagawa and Okino.	
2. New Power in China, Chinese Christianity, Chinese Characteristics by Tagawa, Maejima & Takashima.	
3. Japanese attitude toward English-German Rivalry, The True Spirit of America by Tagawa & Imai.	
New Translation of Isaiah. H. Yuasa. Chaps. 1-3950
" " " " Chaps. 40-66	1.50
The Organism of Christian Truth. Dickie-Kurematsu.	3.50
Turnbull's Studying Genesis. Tr. by T. Fujikawa.70
(A Bible Study Text.)	
Takumashiki Kensetsu. M. Ishii. (The Life of T. Ishikawa)	2.00
Ai no Shinsho. K. Yamamouchi.	1.20
(Fiction based on life of Rev. W. G. Coates.)	
Gakusei Baha. N. Sakawa. (Life of Bach)	1.50
My Lantern. (In English) M. Kawai.	4.00

(Christian Literature Society of Japan)

GINZA KYO BUN KWAN TOKYO

SECOND HAND BOOKS

Adam, D. S.	A Handbook of Christian Ethics.	¥2.75
Barth, K.	God in Action.	2.50
Barton, Bruce.	The Man Nobody Knows.	1.00
Biblia Hebraica.		2.50
Clarke, W. N.	An Outline of Christian Theology.	3.50
Cobern, C. M.	The New Archeological Discoveries.	5.00
Coe, G. A.	A Social Theory of Religious Education.	2.00
Conybeare, W. J.	The Life and Epistles of St. Paul.	2.50
Dodd, C. H.	The Epistle to the Romans.	7.00
Driver, S. R.	An Introduction to the Literature, Old Testament.	8.50
Dunkmann, K.	Religionsphilosophie.	3.50
Fiske, G. W.	The Recovery of Worship.	3.00
Forrest, D. W.	The Authority of Christ.	2.00
Garvie, A. E.	The Christian Preacher.	8.50
Gillin, J. L.	Social Pathology.	5.00
Gladden, W.	The Christian Pastor & the Working Church.	8.50
Green, W. H.	The Unity of the Book of Genesis.	6.50
Hastings, J.	Dictionary of the Bible.	15.00
Hodge, C.	Systematic Theology. Vol. 1.	15.00
Howson, J. S.	Scenes from the Life of St. Paul.	1.75
Hoyt, A. S.	The Work of Preaching.	3.00
Jones, H.	A Faith that Enquires.	2.50
Mackay, A. M.	Churchman's Introduction to the Old Testament.	1.50
Marsh, F. E.	The Structural Principles of the Bible.	4.50
Moffatt, J.	Love in the New Testament.	6.00
Morgan, G. C.	The Gospel according to John.	6.00
Niebuhr, R.	Leaves from the Notebook of a Tamed Cynic.	2.00
Papini, G.	Life of Christ.	1.50
Plummer, A.	A Critical and Exegetical Commentary on the Gospel according to St. Luke.	9.00
Ramsay, W. M.	St. Paul the Traveller and the Roman Citizen.	5.00
Russell, A. J.	One thing I know.	2.00
Sherman, H. A.	The Children's Bible.	3.00
Shoemaker, S. M.	Children of the Second Birth.	2.00
Shoemaker, S. M.	If I be Lifted Up.	2.00
Tracy, F.	The Psychology of Adolescence.	2.00
Thayer, J. H.	Greek-English Lexicon of the New Testament.	17.00
Uhlhorn, G.	The Conflict of Christianity with Heathenism.	6.00
Waterhouse, E. S.	The Philosophy of Religious Experience.	3.00

We deal in good used books.

Let us quote on what you have, or what you require.

GINZA **KYO BUN KWAN** TOKYO

THE JAPAN CHRISTIAN QUARTERLY

ISSUED QUARTERLY BY THE FELLOWSHIP OF CHRISTIAN MISSIONARIES, IN
CONSULTATION WITH THE NATIONAL CHRISTIAN COUNCIL

Vol. XV.

APRIL, 1940.

No. 2

CONTENTS

Editorial Notes	105
The need of a new, bold and spiritual world strategy—"New occasions teach new duties"—"For such a time as this"—Where Christians differ but resolve to love—A universal or an inconsequential Church?—Be not first to deny your faith.	
Sermonette: "Our Ancient Heritage"	<i>Toyohiko Kagawa</i> 112
Poems: Emmaus—Little Verses from Oshima.	114
Community Health Service and the Christian Mission.	
<i>Weyman C. Huckabee</i>	
With symposium comments by four others.	115
How should Young Missionaries Preach? <i>Winburn T. Thomas</i>	137
Enlisting Nature in Christian Nurture.	<i>J. Kenneth Morris</i> 146
Telling of Jesus through Music.	<i>Ugo Nakada</i> 155
I baptize thee "Cornelia"	<i>Elizabeth F. Upton</i> 158
Poem: Gardening.	160
New Apologetics for the New Age.	<i>Akira Ebisawa</i> 161
Poem: Life's Viewpoint.	163
The Religious Press.	<i>Compiled by William Woodard</i> 164
Poem: Nippon.	173
Book Reviews.	<i>Compiled by C. K. Sansbury</i> 174
The Madras Conference series, seven volumes—Nihon 2600-nen-shi—	
Today in Manchuria—The Rural Church in the Far East—For Wayfar-	
ing Men.	
The Missionary Mind.	196
News Items	<i>Compiled by M. D. Farnum</i> 189
Personals	<i>Compiled by Daniel C. Buchanan</i> 198

EDITOR:—Thoburn T. Brumbaugh, No. 10 Higashi Shinano-machi, Yotsuya-ku, Tokyo.

PUBLISHERS:—Christian Literature Society of Japan, 2 Ginza 4-chome, Tokyo.

PUBLICATIONS COMMITTEE:

Rev. T. T. Brumbaugh, D.D.	Rev. Howard D. Hannaford	Rev. M. Kozaki
Rev. Darley Downs	Rev. C. W. Iglehart, Ph.D.	Rev. Takuo Matsumoto, D.D.
Rev. Akira Ebisawa	Rev. K. Kodaira	Miss Jessie Trout
Rev. M. D. Farnum	Rev. M. S. Murao	

AMONG OUR CONTRIBUTORS

REV. AKIRA EBISAWA, until recently General Secretary of the National Secretary of the National Christian Council of Japan, now Executive Secretary of the Nihon Kirisutokyo Kumiai Kyokai (Congregational Church in Japan) with offices in Osaka.

REV. WEYMAN C. HUCKABEE, missionary of The Methodist Church stationed in Hiroshima.

REV. TOYOHICO KAGAWA, distinguished evangelist and social reformer, now living in suburbs of Tokyo.

REV. J. KENNETH MORRIS, missionary of the Protestant Episcopal Church stationed in Kyoto.

MR. UGO NAKADA, well known director of Tokyo Volunteer Choir and teacher of sacred music.

REV. WINBURN T. THOMAS, Northern Presbyterian worker among students in Kyoto.

MISS ELIZABETH F. UPTON, independent evangelist and social worker in rural areas of Saltama prefecture.

THE JAPAN CHRISTIAN QUARTERLY

Vol. XV.

April, 1940

No. 2

Editorial Notes

The need of a new, bold and spiritual world strategy.

A widespread lament is being expressed in Christian circles that the so-called "ecumenical movement" in which so much of energy and hope have been invested of late made no vigorous effort to mobilize international sentiment against the precipitation of war in Europe. Unfortunately much of this protest is of the sort which cuts off one's own nose because it meddles in other people's business. After all, the Church though acknowledging divine Fatherhood and Christ-centered motives is a fellowship of believers just like you and me; and therefore a criticism of the Church amounts to an admission of our own spiritual and moral ineptitude in the face of crisis.

Nevertheless, there is general regret that the newly organized Administrative committee of the World Council of Churches with offices in Geneva did not see fit last Spring and Summer to call under such auspices a world conference on international problems of economic and social maladjustment. Such a conference in session during the weeks in which European affairs were approaching eruptive proportions might have directed world-wide attention to the very evils which produced the now raging conflagration and which must be fundamentally rectified before real and lasting peace can be achieved.

The fact that 65 national and international churches have now joined the World Council and that the official invitation to hold the first World Assembly in the United States has been accepted "in principle" makes it seem within the realm of possibility that Christians of all nations and races will soon have the opportunity to speak *ex cathedra* on the most vital problems of faith, order and human relations. This is encouraging.

There is also some encouragement in that eminent Christians in both belligerent and neutral nations are beginning to speak out boldly for the actualization in the hoped-for new world order of "the only basic principles upon which a state of national and international harmony can exist;" (Alan G. Hayward in *World Dominion*, January-February 1940, London). Many of these pronouncements and proposals, coming from within the very shadow

of war and of national disaster are far-sighted and statesmanlike.

On the positive and constructive side of present world affairs should also be counted the indisputable flutter of hope and cheer that pulsed round the world when the news was flashed that President Roosevelt and the Pope were to cooperate this Spring in a great effort for peace. True enough, it was received with suspicion by many Protestants as smacking of Catholic ambition and American politics; but, even so, it was a proposal to do something in a Christian way to stop present wars and to prevent others, and it won immediate and popular acclaim from the common people of the world who bear the brunt of war. To this writer it seems obvious that the Church has weighed all too lightly its responsibility in this respect, and it is high time so-called Christian people and nations were making some new, bold, and spiritual move of strategy to call this sin and war crazed world back to moral sensibilities.

It was Dr. Frank Buchman who expressed the opinion some time ago that the world was in need of a "God-controlled Hitler." Whatever the appropriateness of such a phrase, it is true that, while society is sick and tired of the strutting, brutal and melodramatic type of "Leader" to which we have been introduced in an increasing number of nations of late, most sensible people of this and all lands would welcome a heroic champion of the cause of both individual and public righteousness on the stage of world affairs. As to qualifications for such leadership, it seems ever more clear that little short of the stature of Christ-likeness can meet the needs of society today; yet from willing hearts God can raise up prophets when the materials seem least promising. The sophisticated New York magazine, *Fortune* recently called upon America to cast off isolation-ism, which is but a snare and a delusion in our modern inter-related world, and to launch out upon a program of international cooperation and federation. We may frankly say here that we believe hosts of right-minded people in this country and around the world would welcome and rally to such a world integrating movement. But that nation or religious culture which would aspire to such leadership must bear constantly in mind that he that would be greatest must needs become for today and tomorrow the servant of all.

—T. T. B.

"New occasions teach new duties"

"New occasions teach new duties; Time makes ancient good uncouth;
They must upward and onward who would keep abreast of Truth;
Lo, before us gleam her camp-fires" —James Russell Lowell

In times like these this stirring poem written in 1845 needs frequent reading. There is always a "present crisis" in the affairs of men and nations.

Change is in the very air we breathe. Men are giving their all to bring about changes in modes of government and readjustments of geography. If only we could be sure that change was growth. Some there are who must stand aside from the conflict, read history, and keep inviolate the conscience. They are not necessarily slackers, nor are they pharasaical. They may be the real reconstructionists. Is this the role of the missionary?

The poet in the above words is a prophet of change. He welcomes new occasions *because* they teach new duties. New duties certainly confront the missionary in East Asian countries. Conflicting voices are calling to him. The stage is wider and more interesting than in many a decade. One new duty the writer sees in the changing order is for the missionary to be more universal in his loyalties and understandings. Up to a few years ago a missionary was excessively proud of his native land and boasted his national loyalties. Often he proclaimed them until church platforms became forums of national conflicts. Fortunately the present crisis liberates the missionary from all such bigotry. What is at stake now is larger than this "ancient good". Time has wrought a change that calls for learning "new duties." The missionary's duty is to all lands and all peoples. He cannot be partial. But how difficult to learn the new duty of impartiality!

"They must upward and onward who would keep abreast of Truth." Not by being content with what has been accomplished, nor by enjoying past favors can the onward and upward march of Truth be aided. The attainment of Truth calls for sacrifice and patient labor.

"Truth forever on the scaffold, Wrong forever on the throne,

Yet that scaffold sways the future, and, behind the dim unknown,

Standeth God within the shadow, keeping watch above his own."

Not that the only road to Truth is the way of the scaffold, but that those God watches over are too often on the scaffold. We must not sink into a lazy self-complacency in these times, (being comfortable may not mean that God is protecting and blessing one). Truth is marching onward and upward, and beckons us. The danger is that right now we shall be satisfied with easy, past good, and unwilling to risk even the nail of our little finger. The times call for steady, forceful marching to keep "abreast of Truth." The Truth is God's Word and Will.

Though the times are dark and the silver-lining is sometimes hidden, yet the Christian is conscious of a future bivouac with Truth.

"Lo, before us gleams her camp-fires"

The Kingdom of God on Earth is not a silly, weak, useless dream. It is the one hope of a new day and order that shall not fade. Nor shall it ever fail the missionary. It is for all peoples and is a Brotherhood under the Creator after the pattern of the discipleship of those who followed Jesus in Palestine.

It marched for them and does for us as "The Cross that turns not back." It extends downwards to the simplest needs of the simplest man, and upwards to the complete consecration of man's spiritual being. It is the answer in the "present crisis" to the dreams and hopes of men in all parts of our disturbed and warring world. Its concept is larger than man's mind and beyond the utopias of any modern man's troubled hopes and plans. And the missionary, alone of all the called of God, is the seer and the prophet of that day when God's "will shall be done on earth as it is done in heaven." "Lo, before us gleam her camp-fires"—Truth's and God's Kingdom on Earth. No other new order may take its place.

—J. A. Foote.

"For such a time as this"—

There once came to a queen in a foreign court a great challenge: "Who knoweth whether thou art not come to the kingdom for such a time as this?"

In the plan of the Almighty God the missionary is in Japan at "such a time as this" for some very definite reasons. The responsibility for making the church an integral part of the life of the nation rests with the Japanese Christians themselves. In the national tests which the church and her institutions must pass during these particularly trying times, the missionary must keep quiet.

But the missionary has a close relation to the church. The church and the missionary can never be separated. Through the common faith which makes men members of the church universal, we become spiritual brothers, and more than that, the missionary coming from the older churches is the elder brother of those in the younger church in Japan. Our responsibility to the church is two-fold: To keep before her the purpose for which she has been established, which is one and the same with our missionary purpose; and to advise and even lovingly admonish when we feel there is a special need.

At such a time as the present our loyalty to the One whose commission the missionary has accepted demands that we lay emphasis upon the Spiritual Kingdom which we represent. All Christians recognize national allegiance and seek in a special way to work for the betterment of their countries; but their membership in the Church of the Living God gives to them another citizenship, a heavenly and spiritual one. This citizenship transcends all national bounds and recognizes all men as possible brothers in Christ, unselfishly shows love one to another, and recognizes the just rights of all.

Wisely, patiently, sympathetically, but surely, the missionary in Japan must keep the meaning of the Spiritual Kingdom and all for which it stands before the church, seeking the guidance of the Holy Spirit for opportunities to speak where he sees the special need. And to the Holy Spirit

working in the hearts of those who sincerely bear the name of Christ, belongs the work of guiding and convicting. —*Margaret Archibald.*

Where Christians differ but resolve to love—

In this issue of the **QUARTERLY** will be found an outline of a sermon by Dr. Kagawa, an article by Rev. Akira Ebisawa, until recently general secretary of National Christian Council and now executive secretary of the Nippon Kumiai Kirisuto Kyokai (Congregational Church of Japan), and some translations of articles appearing in Japanese in certain denominational periodicals, all dealing with what Secretary Ebisawa chooses to call a new Christian apologetic for the new age in which the Japanese church finds itself. The **QUARTERLY** in thus reflecting the attitudes and positions taken by our Japanese fellow-Christians does not thereby put the seal of missionary approval upon them but wishes merely to report them in order that all may know what are the issues now confronting Christian evangelism in its various forms in this country and how the church here is trying to meet the ever changing situation. The reactions of readers will depend upon their own respective religious, philosophical, ethical, and political backgrounds.

As for the political factors involved in some of these problems it should be borne in mind, first, that such religious journals as our **QUARTERLY** are estopped by government regulations from discussing active political issues and, second, that in general the missionary body is endeavoring to keep itself aloof from the vortex of political confusion in Japan's relations with China, America, England, Russia, and other powers. Manifestly this is very difficult, especially where certain attitudes and actions cut squarely across moral and religious convictions, or where political matters are introduced into the religious councils of the Japanese churches with which the missionaries are identified.

One such case of mixed religious and political interests was the nine-point program drawn up and approved by the National Christian Council of Japan with respect to the "Spiritual Mobilization" movement so much in the public mind in recent months. Here the missionaries were put in a difficult and delicate position. It has been graciously recognized by our Japanese co-workers that when matters of national policy are considered in denominational or internominal conferences the foreigners may avoid embarrassment by refraining from voting. Yet when voting involves official church or inter-church policies, missionaries and missions which are integral parts of such bodies are as much bound by a majority ballot in a representative organization as though they had voted for the action taken.

It is on such occasions, moreover, that missionary judgment may be most at variance with that of our Japanese brethren. For instance, the mission-

ary may feel, as Japanese Christians may not, that identification of Japan's national aims on the Asiatic continent with the objectives of the Christian Gospel will bring undesired results not only in Japan but perhaps in the very portions of China where Japanese Christians are seeking improved relations with both Chinese and foreign peoples. A recent letter from the executive officers of The Fellowship of Christian Missionaries in Japan, addressed to the National Christian Council offices in Tokyo, seeks to point this out and beseeches the members of that body to "refrain from pressing political goals as part of the Christian program upon their brethren in China native to East Asian countries or resident in these lands in Christian missionary work." The reason for this is clearly not that missionaries in Japan object to the political responsibilities assumed by Japanese subjects as such, or by the N.C.C. as a religious body under the laws of Japan—for the letter in question clearly acknowledges such obligations as normal and inevitable in our present world. The true reason for this word of entreaty is the concern felt by many Christians in this nation, in China and in other lands lest confusion of political with Christian objectives in the minds of Japanese Christians lead to similar identification of the two in the popular mind in the occupied areas of China and elsewhere, thereby closing the doors to effective Christian evangelism and social reform.

It is this limited perspective which many of us as missionaries find questionable in the N.C.C.'s "nine-point program", for we feel with Kagawa (as he told us at the October 29th Kagawa Fellowship annual meeting) that with her expansion from an island empire to an Asiatic power, Japan's political philosophy must also expand from that of a provincial to that of a continental people in whose social structure the political ideologies of other cultures must find acknowledged place. Such a way of thinking, to be sure, assumes the aspects of internationalism; and we have no hesitancy in stating our conviction that the Christian worldview is the only religious philosophy capable of meeting the needs of Japan in her expanded and still expanding spheres of influence.

—T. T. B.

A universal or an inconsequential Church?

A Japanese delegate to the World Student Christian Conference writes that the greatest shock received at Amsterdam was the sudden realization that at the central point of Christ's significance for a needy world,—i.e. where men are asked to break the bread and drink the wine in commemoration of His loving and sacrificial spirit,—His followers are divided and cannot even participate in common observance of this sacrament. In a recent issue of the Chinese Recorder, Y. T. Wu pleads for an ecumenical spirit

which means more than mere church union, comity, cooperation, or federation in matters of church doctrine, policy or organization in an age requiring full fledged devotion to the principles and purposes for which Jesus Christ gave His life.

One cannot escape the conviction that much that goes as Christianity in Japan and elsewhere today is either inconsequential or definitely un-Christ-like. As to the former, the writer has frequently had Japanese students respond to his questions concerning interest in the Christian Gospel and the Church with another question: What is the difference between a Church member and one who is not? or, What important thing is the Church doing in the world today? Perhaps these questions can be answered without too much embarrassment in comparing your church with mine or mine with others, but they imply a suspicion of the Church as essentially inconsequential, and this suspicion has too much basis in fact for complacency.

Again, as to the presence of genuinely un-Christ-like elements in our faith or practice, the writer simply cannot forget that less than five years ago he was ushered out of a certain church in Japan after the worship service and sermon on a Sunday morning, with an invitation to come again, but with the knowledge also that the holy communion was to be administered immediately thereafter and that he was not welcome.

There is much to be achieved yet in inter-church cooperation; church union is undoubtedly on the way. Perhaps the place it is needed most is in the hearts of those of us who profess most stoutly our allegiance to Christ. There are still vast areas in which our wills are not subject to His. —*T.T.B.*

Be not first to deny your faith—

In W. C. Huckabee's article on Christian Health Service and again in Kenneth Morris' paper on camps in this issue of the Quarterly, the point is stressed that government officials and even the Japanese public do not object to Christians teaching their religious principles and faith in public welfare programs. It seems that whereas in fact reticence to speak out boldly on matters of religious convictions may come from our genuine desire to avoid offense to people who are attracted to Christian institutions through other interests, it may indeed be interpreted as lack of assurance and courage. Let it be boldly said, however, that the people of Japan are in need of spiritual as well as physical nurture today as never before, and many of them are aware of it. They welcome whatever those who are recognized as true friends have to offer, and even when Christian ministrations are not accompanied by material advantages, there is often yearning for just what Peter and John had to offer when they said to the wayfarer, "Silver and gold have we none, but such as we have we give unto you." —*T. T. B.*

Our Ancient Heritage

By TOYOHICO KAGAWA

(A brief resume of a sermon preached by Dr. Kagawa in the Matsuzawa church, February 11th, 1940, compiled from notes taken by a member of the congregation.)

On this Empire Day in the year which is celebrated as the twenty-sixth hundredth anniversary of the founding of our empire, it is well that we consider the true meaning of the words that are everywhere heard today, namely "Japanese spirit."

Many people think the Japanese spirit is identical with "Bushido" but that is not so. It is rather the spirit of Shotoku Taishi, who evidenced in a wonderful manner the great principles which we discover by a careful study of the "Kojiki" and the "Nihongi." This morning I shall read selections from the "Kojiki" which will call to your attention some of these oft neglected truths. (During the sermon Dr. Kagawa paused at intervals to have a reader read selections from the "Kojiki".)

Our country was not founded on a materialistic basis but rather on a religious foundation. We do not read in these ancient books about hordes of soldiers, nor is there any record of Jimmu Tenno taking Yamato with an army. Careful study reveals the great faith of the ancients of Japan. Pratt in the "Psychology of Religion" says that there are two races in the world which are religious—the people of India and the people of Japan.

What god did Jimmu Tenno worship? It was not the sun nor any visible thing. Early shrines held no forms nor figures but were rather roofed-in, open structures through which the glories of the distant mountains could be seen. Jimmu Tenno's god and the god of the ancients was the creator of the universe, a god in whom even Christians can believe. In the intervening years the religion of Japan has changed and today's religion is a far cry from the reli-

gion of the founder of our country. In the "Kojiki" we read of "Yao yorozu no Kami." In the Maori language (many of whose words resemble Japanese) "yao" means "creator." "The god who created everything" might be a free translation of the above passage. In the Old Testament we read of Jehovah, or Yahweh as it is pronounced in the Hebrew. Surely this resemblance of words is no coincidence.

Again we must note the prominence of women in the early days of our history. Amaterasu-O-mi-Kami was a woman and some of our most illustrious rulers have been women. Religiously too, Japan has had many female leaders of note and many goddesses are worshipped. Kwannon, the beneficent giver of mercy (in Buddhism), is a woman. We can readily understand from this then, that the first Japanese people were peace-loving for this is true of all peoples who have worshipped women, for example the Egyptians and the Indians.

From the early worship of the universe, it was natural that a great love of nature should develop. Time and again in our ancient books we read of the close connection between Japanese people and nature.

I have been impressed too, with the freedom of our forefathers. They were not tramelled nor oppressed with rites and rigid customs. We read of the light, happy lives which they lived. No one knows better than I the many good points of Buddhism, but I feel that the Japanese people lost much of their touch with nature and much of their freedom with the coming of Buddhism. We delight to find in Jesus a close communion with nature which appeals to every Japanese who is true to his ancient heritage. I believe that the love of nature is an attribute that does not need to be foregone when one becomes a believer in the Cross of Jesus but that rather it is strengthened thereby.

Putting it briefly then, I would sum up the following as the qualities of the Japanese spirit which are to be found in the "Kojiki."

- (a) Worship of the god of heaven—the creator of the universe.
- (b) Respect for women.
- (c) Love of nature.
- (d) Freedom.

Of this great spirit of Japan we can be proud. Jesus said, "Think not that I am come to destroy the law or the prophets, I am not come to destroy but to fulfil." We, as His followers, must also understand and be ready to receive every good thing, whether it comes from Buddhism, Shintoism or the earliest annals of our history, at the same time recognizing and denouncing evil if it is found there. Let us not be deceived nor misled but let us remember when we talk of the Japanese spirit that it is not some product of modern or even medieval ages but that to really understand it we must go back into antiquity and study the great spirit of our ancestors.

This spirit is not to be confused with the spirit of Jesus. It is not the same nor does it compare with His but when we build on it the religion of the Cross, we have a faith that will endure.

In this celebrated year let us re-study the spirit of Japan.

NOW !

This is the greatest moment
The world has ever seen!
And each succeeding minute
Will add the store that's in it!
Not all the fuss and foment
Of earth and hell, I know,
Can hinder God's bestowment
Just where His praise should go!

Yes,

Here's another minute: '
Let's up, now, and begin it

—Sneed Ogburn.

Emmaus

(Luke XXIV: 13-34)

The Cause is lost, the day far spent,
Weary, heartbroken, home they fare;
Sharing, with stifled fears unpent,
Their weight of sorrow and despair.

 Their Master in a felon's grave;
 Their Fellowship disgraced and torn;
 Their spokesman, long the bold and brave,
 Now most disheartened and forlorn:

Nay, most disloyal—who denied
His Master, in his cringing fear,
And left Him to be crucified
Without a friendly follower near.

 So in the depths of vain regret
 And shame that more embitters grief,
 They find no opiate to forget,
 No balm of healing or relief.

With failing spirits, lagging feet,
Slow is their pace along the way—
Until they hear a Stranger greet
With cheerful tone their dark dismay;

 Who hears with calm their doleful tale,
 And points them to the Source Divine
 Of Faith and Hope that never fail,
 And Love the perfect anodyne.

Their hearts rekindle as He speaks;
Recalling now their Master's word:
Yet still as one who vainly seeks
Relief in dreams, His Voice they heard.

 But of so warm a heart is He,
 Their own are moved with urge to share
 With this lone Stranger of the lea
 A portion in their humble fare.

He blesses with a glowing grace
The broken bread upon their board:
And in His Love-illumined Face
They know at last their Risen Lord.

 One startled cry of glad surprise
 Proclaims their hearts of blindness shorn:
 The Vision fades before their eyes,
 But they arise as men reborn.—

Gone are the fears, the dark defeat,
The weariness that wasted them:
Back on the road with winged feet
They hasten to Jerusalem:

 There to relate, with bated breath,
 To brothers in their hour of need,
 That Life has triumphed over death,
 And Christ, their Lord, is risen indeed.

—William Merrell Vories,
Omi-Hachiman.

Little Verses From Oshima

(The Government Hospital for Lepers)

I

My hands are numb and broken;
I am blind;
And I can neither feel nor see
My little pot of violets—
So I bend to kiss
The wee, sweet flowers
That mean so much to me.

II

Before I knew
I was a leper,
People used to ask
What make-up I could use
To make my face
So beautiful!

III

Those joys are very few
That illness brings,
So I shall lie and think
Of lovely things!

IV

A frowsy woman
Bending down
To do her washing
In a stream
That mirrors banks aglow
With blossoming plum!

V

Today I would that
I could enter in
And shut the door
Of my small house
To dwell alone
As little shell-fish do!

VI

I wander to a little pineclad hill
Above the sea
For prayer;
And every dawn I find a nightingale
Is singing there.

VII

I hear
The grinding,
Grinding,
As they take my leg
I see
The Christ upon His Cross!

Translated by Lois J. Erickson.

Community Health Service and the Christian Mission

WEYMAN C. HUCKABEE, Hiroshima.

It was a sad Christmas for three mothers in the *Suiheisha** community who lost their babies by accidents three months after our appointment to Hiroshima in 1934. Two had fallen in the river and one in a well. The parents had been away all day at work, the older children at school, those too young to go to school were left at home to look after each other. This is a picture common to urban and rural life in Japan.

Day nursery beginnings and difficulties

Several months passed before a start could be made in the settlement where our mission had done evangelistic work for ten years. The situation demanded a nursery school where children could be kept all day in safety while their parents earned rice for their families. The cheapest and simplest program had to be worked out. Funds at that time consisted of a ten dollar money order each month from a young women's Bible class in Durham, N. C. There was a worker's residence which needed remodeling. There were no workers and no equipment. The first investigation revealed that even the healthiest babies in the community were undernourished and very susceptible to disease. To get an ordinary *amah* would not be enough. The policy then adopted was first to secure a well trained worker and to use what buildings and equipment were at hand. Upon investigation we found that St. Luke's International Medical Center in Tokyo had the best training center for nurses in Japan. In March a telegram came announcing that a nurse was available. A hundred yen was used to remodel the house. Most of this went into the kitchen and a sanitary bath room.

* *Suiheisha* is the name commonly used now for the former outcasts then known as *Eta*. See Miss Upton's article "I baptize thee Cornelia."

The nurse was given Yen 30.00 for equipment. Some of this was used to purchase a pair of scales, first-aid kit, a few sheets and *futon* and two *Kori* from which four baby beds were made. From the beginning the Homen-iin (the community committmen) were consulted and on the opening day they and the Christian laymen, women and pastors of Hiroshima were invited to inspect. This was preceded by a "shower" given the nurse upon her arrival. It netted ¥20.00 in money and a number of blankets, rubber sheets, towels, a table, and a chair or two.

The next morning all expected the yard would be full of mothers asking us to take their babies. The nurse and an *obasan* waited patiently, but a week passed before the first mother came. Her child was found, upon examination by the doctor, to have three diseases with complications, and lived only three or four weeks. Other mothers followed but there was no rush about it. Ten days after the opening the *obasan* listening in on a bit of gossip in the street heard one woman say, "All those Christians want is to cut the livers out of our babies; isn't that what they said the Christians did long ago?" This was too much even for the *obasan*. That night she left without her pay and has not been near the center since. Within a year the number of children had grown to fifteen. The first nurse was ordered home by her father after three months and was married. But upon the recommendation of St. Luke's a second was found.

Careful selection of children

The children were admitted only upon recommendation of one of the Homen-iin who took responsibility for the parents and children, as we were not prepared to run an orphanage in case a child was left by a parent intentionally. The children even from the beginning were given a bath upon their arrival, and clean clothes were provided, these having been made by the home economics department of the Mission Girls' School in Hiroshima. The children's food was provided and a schedule of play and rest was worked out

*Scenes from
Hiroshima and Miyoshi*
**CHRISTIAN HEALTH
CENTERS**

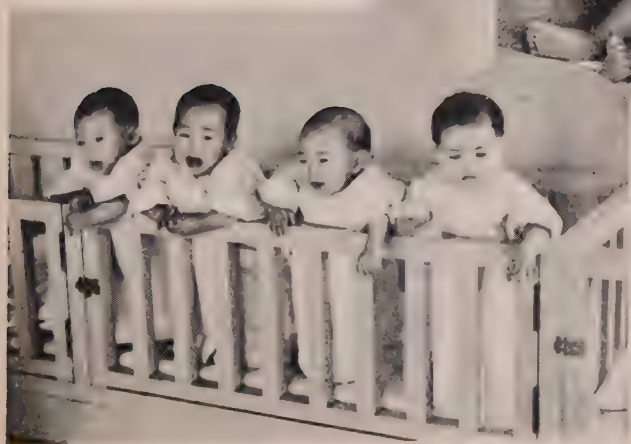
described in Mr. Huckabee's
article.

Nursery school children
at lunch in Hiroshima
Aikoen.



Kindergarteners at play
at Hiroshima center.

Inspection by a nurse
every morning.



Babies left at Christian
center while mothers go
out to work ten hours
per day.



Kagawa speaking in government primary school under auspices of Health Center at Miyoshi—about 600 in attendance.



Nap time for 45 at the Miyoshi Aikoen.



Dr. Sadakata, Miss Nuno and Miss Maeda of St. Luke's Hospital visit the Health Centers in Hiroshima and Miyoshi.

Well baby clinic at Nambu Methodist Church in Hiroshima, public health experts rendering free service.



to suit their ages and needs. No child was admitted until he was given a medical examination and until as much information as possible was gotten about him as well as conditions in his home. Home visiting was begun at once by the nurse and in recent years an average of one hundred visits a month have been made.

Small fees were charged even to the first children who entered. The amount was usually left to the mother and varied from one or two sen a day to ten, depending upon the family's income. For the first two or three years the income from the children amounted to enough to pay their milk bill at two sen a *go*.

Japanese themselves support what is good.

It was not long until we had outgrown our quarters and about this time word reached us that there were several foundations in Japan helping Christian social centers. The result was a gift of Yen 3,000.00 for an annex to our old building from Mitsui Hoonkwai, and another of Yen 4,500.00 from Harada Sekizenkwai for equipment and a bath, a library, playroom and playground equipment for Primary School children. With these gifts health clubs for boys and girls, summer camps for primary school children, a bath three times a week for forty children who otherwise had one in ten days, were added to the program. An increase in the enrollment of the nursery school was also made and an additional department for babies under one year was added.

Along about this time a child came to the center one morning with a stomach ache. Nothing uncommon perhaps for a child but in this case it called for an investigation. It was revealed that the child had eaten some cakes not so digestable and a further fact was learned that parents often left money with the small pre-school children to buy what they wanted in their mother's absence from home. The nurse considered this money wasted so suggested to this mother that she let the child bring the two sen a day to the center and she would save it for him. This was the beginning of postoffice savings accounts which with some sixty accounts at

present have totaled more than six hundred yen in four and a half years. The mothers promise to counsel with the nurse before any of the money is drawn out. The books are kept at the center and the accounts are in the children's names.

This brings the story up to our furlough in 1937. During the year in America six months were spent in New Haven where permission was secured for attending two classes in the medical school at Yale. One of these was public health administration and the other public health education. In addition to this there were numerous field trips and a week was spent attending the American Public Health Association annual meeting in New York to which some eight thousand public health doctors, engineers, nurses and administrators attended. With no background for such things I absorbed little but I did have drilled into my head the importance and significance of preventative medicine. "An ounce of prevention is worth a pound of cure," took on significance to a degree I had not previously known.

A vision of rural service.

Returning a moment to pre-1937 days I want to tell of a trip I made in the country from Hiroshima about 65 miles into the mountains during which time I passed through many towns with ten and fifteen thousand inhabitants in which no Christian was at work. This was the beginning of the idea of offering to some country town what was offered to this outcaste community in Hiroshima. In my thinking there was to be one main difference. The program in the new center was not to be limited to the poor; for a case of diphtheria in the family of a wealthy man is as detrimental to the community as one in a poor man's home. That is to say, the program planned must eventually reach every home in the community. This was in contrast to the Hiroshima center where there has been a concentration of effort in about fifty homes. With this idea growing I used an opportunity offered to meet the director of the Davison Fund in New York and to share my hope. After weeks of delay a gift of one thousand dollars was made for establishing a health

center in Hiroshima prefecture. That gift was followed by a smaller ones (\$300.00) from the Riverside Church in New York. These were a great help when appeals were later made in Japan.

Buddhists inclined to be hostile.

The first effort to begin work in the country was thwarted by the Buddhists in Seno village. By a petition they closed that village and five others in the vicinity, but the town of Miyoshi was opened with very little effort. Land was bought on Monday after the first visit was made there on the Thursday before. This could not have been done without the help of an official in the prefectural office. During 1939 Mitsui Foundation gave Yen 3,000.00 and Harada Seikizenkwaï gave Yen 6,500.00 for the building and equipment at Miyoshi. To these sums the Mission added Yen 1,500.00 towards the purchase of the land (400 tsubo).

In April 1939 in rented quarters one hundred and twenty children came on the first day the nursery school-kindergarten was opened. Ninety-six were accepted. More than 80 entrance fees were paid a week before the opening. This March fourteen made up the first graduating class and are entering primary school.

The center at Miyoshi is run very much like the one at Hiroshima. Among the differences are that we do not furnish kimono, the children bring their own rice and covering futon. We furnish the bottom futon. The fees run about the same and now they amount to about Yen 70.00 a month.

Intensive health education

In June 1939 Dr. Sadakata, Miss Nuno and Miss Maeda came from St. Luke's Hospital for a week of intensive health education. During that time over three hundred children in the Hiroshima and Miyoshi centers were given Schick tests for diphtheria. In Miyoshi after testing the children enrolled in the center, an afternoon was given over to a public clinic. One hundred and thirty children under school age were brought. The group was headed by the Mayor's wife and child. There were mothers standing in line for

health consultations with babies in their arms when the taxi came for the doctor to return to Hiroshima late in the afternoon. These were the first "Schick" given in Hiroshima prefecture, it was reported.

One of the contacts Dr. Sadakata made in Miyoshi was with the county medical association. Opposition and some resentment was expressed. It was later admitted that the doctors took little stock in a program of prevention, as they depended upon the sick for their livelihood. One doctor later said that they depended upon a certain number of diphtheria cases for their annual income. But recently the primary school sponsored of its own will a program which gave every child in school a test for tuberculosis, using one of the local doctors. We are now in the process of gathering the data on these tests. We must know which of our children come from homes with children running temperature and others whose tests are positive. In addition in conformity with our policy we shall join this movement to prevent tuberculosis with a program of health education. In Hiroshima in addition to the Schick tests given in the outcaste village, a public meeting for parents was held to which over 300 came. The City Child Welfare Association sponsored a workers' meeting to which some hundred came from more than 20 centers.

Doors opened for Evangelism

The reader must have asked long ago where our program of evangelism comes in. In Hiroshima a regular Bible study class for fathers and one for mothers have been conducted for three years. Marked progress has been made in getting the interest of these parents. Formerly they attended out of a sense of duty; now they participate in the program because they have seen in Christianity something which offers them life as they have not known it before. At least this is the testimony of many. From April we shall have a full-time evangelist who will take charge of a program leading to the establishment of a church as rapidly as there is a demand for it. The program will include Sunday School, clubs for boys and

girls, Christian services for young people and adults, special training classes for inquirers, summer daily vacation Bible school and camps. In addition regular visits will be made in the homes by the woman evangelist. There is a church of our denomination and Mission within twenty minutes walk of the center. But Christians from our outcaste community will not be made at home there. These people are Suiheisha and are as much a social group as is the Negro in America. Preferring isolation, as I think they do, they will get more out of a church of their own.

At Miyoshi so far we have depended upon the Christian deed of kindness to witness for our Faith. We do have a Christian worship service every morning, and worship service at the time of our monthly mothers' meetings.

Recently one of the Homen-iin in a meeting held at the Miyoshi center, to which the nine committeemen of the town had been invited to give suggestions, stated that he thought it would be better not to have a Christian worship service. No other member of the group commented on the suggestion. This was quite a contrast to the comment made that we must have the town get rid of a garbage pile some distance away which had given cause for much concern over flies. To this remark by one member, every man present made a comment with evidence supporting his arguments. But anyway the matter was of some concern to the workers, so it was taken to the Mayor who had defended and supported our program in Miyoshi since the day of our first visit. The fact is the priest of the central temple in the town called on him the morning of our opening and demanded that we be forbidden to start work there. The Mayor later reported that he informed the priest that we had been prevented from entering one town in the prefecture by the action of the Buddhist priests and furthermore that priest's temple had been in Miyoshi fifty years and had never offered to improve the town by promoting a program of health or social improvement; and he, the Mayor, wanted it understood from the beginning that should any questions arise between the temple and our center that

he would take our side. He has been true to his promise and as a result both public and private doors of the town have been opened.

Boldly flying the CHRISTIAN banner

But returning to the incident. Upon our arrival in the Mayor's office we were rebuked for showing concern over the criticism made by Homen-iin. The Mayor said in the first place the committeeman did not have a child in the center and if he did he could remove him if Christian teaching was offensive. He said, "Your center has been established in Miyoshi as a Christian health center; don't be the first to deny it." From April it is expected that a Japanese worker will join the staff who has training as a kindergarten teacher and as a woman evangelist. To assure a continuation of Christian training started with these children we shall begin at once a program for the ten children graduating in March. Gradually a definite program of evangelism will be added as opportunity is given. As to my faith for the future along this line I may say that just now we are negotiating for a piece of land which I hope in ten years will be the site of our Church.

Suggestions for ordinary churches

But there are many who would be interested in a program less elaborate. For three years we have tried to have in the Nambu Church in Hiroshima a clinic for well babies. The pastor at that time had two children but they enjoyed good health and to have a doctor see them was considered an unnecessary inconvenience. Then as luck would have it upon our return from America we found the pastor had been changed but in his place was a single man. Well baby clinics did not interest him naturally but as time passed on he was married and in due season a baby came into the home. The mother thought to have a well baby clinic was a grand idea and before the Church could open one she had found one in a welfare center operated by the city and became a regular attendant. Finally in December 1939 our first clinic was held. It was sponsored by the church and the mother's club of the kindergarten, and was held in the church. We provided the nurse from the cen-

ter and the Prefectural hospital provided the doctor. In fact two came, the head pediatrician and his assistant. To the first clinic seven mothers came with children. They were given weight charts and information was gotten from them for the nurse and doctor. During the month which followed the nurse made homes visits and found five of the seven children sick. Three of these mothers came with their children and eight new ones for the next clinic. This gave the clinic an enrollment of eighteen with prospects for an enrollment of twice that number next time. To the February clinic thirteen mothers came and among them were seven who had been present previously. As to the expense of such an experiment the clinic so far has cost about ¥2.50. This includes mimeographing announcements, coal, a sign which the pastor made, a taxi for the doctor and the price of a messenger to bring and return the scales borrowed from the welfare building. Twice a year a small *orei* will be given the doctor. In case there is not a nurse available I believe the doctor would bring one with him. One or two intelligent mothers could do the home visiting to keep the children in regular attendance at the clinic.

Some two years ago we had a pharmacist in the church who became interested in tuberculosis. With his help we had a series of talks given in the church by the public health nurse on tuberculosis. Her talks were mimeographed and given out to all who came. They were on prevention. For several years in our night school we have had a talk at least once a term on such subjects as colds, personal hygiene, tuberculosis prevention, diet, rest and recreation.

I do not feel that we have by any means arrived at a satisfactory program of health education centered either round the missionary and his work or the local church. But I do have a growing feeling that the local church that has not been institutionalized to any extent is a luxury which Japanese Christians cannot well afford. Fortunately there are numerous churches in Japan which have kindergartens, a few with *takujisho* (day nurseries), and I know one with an active co-operative. Each one of these churches has

seen its opportunity for improving the community life and for putting the church to work on a seven-day basis.

Necessity for trained workers

In conclusion I would like to put down a few concrete suggestions which have come out of these three or four years of rather limited experience in a kind of work which began as a hobby. In the first place, as in any work, its success depends largely upon trained leadership. There are good nurses and bad nurses. A public health nurse is a nurse who, in addition to her training in the care of the sick, has taken graduate studies in health education for the prevention of disease. So far as I know there is only one place where this training is given in Japan and that is in the College of Nursing at St. Luke's in Tokyo. I think formerly there were enough nurses to fill the demands but at present this is not true. The surest way now-a-days is to grow them. This is done by sending the kind of girl you want to help you, to the regular college of nursing, then for a year's work in the public health department which all together takes five years. A short cut would be to send a graduate nurse for the public health course only. A still shorter cut which was successfully taken by a missionary of my acquaintance is to send a graduate nurse for a special six months course which is also offered at St. Luke's Hospital.

Cooperate with local authorities

In these days we are learning to cooperate with the officials of the city and prefecture even in the administration of our churches. A good move in my judgment is to begin there in a health program. The most sympathetic person you will find will be the director of the social work department in the prefecture or the city office. And from brief experience I have found it beneficial to work from both ends. A former governor has been one of the most enthusiastic supporters of our work. A bitter experience in the beginning taught me that the little man must be cultivated too. He will take more time and patience but it will be rewarding.

Lessons of patience and long vision

My greatest wisdom in our evangelistic program has come from Japanese pastors. My method at first was to rush in and reap a green harvest. They knew better and it has been their advice to wait five years before inviting a full-time worker in the outcaste village to do strictly evangelistic work. Dr. Toyohiko Kagawa was our guest speaker at the dedication of the new building in Miyoshi. He was asked to preach a sermon to the six hundred who came to hear him in the primary school auditorium. The result was a two hour talk on bugs and beetles, but our stock in Miyoshi rose immeasurably higher by his visit, as he is known to be one of Japan's greatest Christians and perhaps has that distinction because he has had time to show his concern for the underprivileged people of Japan and of the whole world.

A Yale professor made the statement that as a principle the younger the child the more quickly and effectively the attention and interest of the whole family can be gotten. This has been our experience over and over again. It is not enough to give the child a clean place in which to stay while his mother is at work. His parents must be taught to improve the living conditions of their home. A child a few months ago was cured three times of a form of conjunctivitis. Finally the doctor said, "To cure this child permanently you must burn his house down for the tatami and futon are saturated with the germs." Some months ago we gave special recognition to the women in the Hiroshima center who made the greatest improvement over a period of eight months in their homes. The nurses report that these mothers, though some have a family in two small rooms, have no less pride than families living in expensive homes. One of my fond dreams is to have three or four model homes for families unable to pay more than two or three yen rent a month. This idea of health education for the family has been illustrated best in my experience by a mother-child home training school which I visited in Huchow, China three years ago. The course was six months and the mother and her small children came

to live in the school. During the six months every detail of home life was studied and mother and child were trained together.

Where funds may be found

As for funds I think if Mission Boards show a little more interest in supporting social work, especially along health lines, at least dollar for dollar can be matched by the foundations already established in Japan. Some have estimated that more than one hundred million yen are now in foundations for social work in Japan. I was deeply impressed by a remark made by the director of one of these foundations. He said, "We have given to a large number of Christian organizations in Japan and have never been disappointed once." That foundation has given to work in our Mission more than Yen 25,000.00 during the past four years. From the beginning I have accepted the funds as a sacred trust partly because of this remark and partly because I knew the founder refused to have any modern comforts in his home, even to electric lights, and finally permitted his family name to die in order to establish a foundation to aid the poor. In addition to these there are sources in America outside the Mission Boards. The Davison Fund in New York contributed \$1,000.00 in 1937 and \$500.00 in 1939 for Miyoshi. For over three years the students at Duke University in North Carolina have had the center in the outcaste village in Hiroshima as their project in Japan. They have sent \$50.00 a month since they took over this special project. This has been secured by offerings taken in the university chapel. A young business man provides the salary of a nurse in one of the centers and a Sunday School class supports another worker. The Riverside Church in New York became interested in the Miyoshi center, has contributed \$300.00 for two years, and has asked for a report and a statement of needs for 1940.

Support also may be expected from government sources in Japan. The newly organized Welfare Department will give aid to centers which have been operating for one year. Last year they contributed ¥250.00 to the center in Hiroshima. This year ¥500.00 was

given. A special grant was made to Miyoshi at the end of the year from a fund contributed by the Emperor. In addition to these there is the Keifukukai, a semi-government institution. This year Miyoshi received ¥1,500.00 and the Hiroshima center ¥200.00 from that foundation. And finally one can receive small annual grants for operating expenses from the city and prefectural government's funds for social projects.

Church gives spiritual center for Health training

In replying to the criticism of the Homen-iin who thought we should not have a daily Christian worship service, we explained that our contribution was more than physical, that it was spiritual too. This spiritual contribution can be adequately made only by the Christian Church. The machinery of the Church of which I am a part is such that at present making reports at quarterly and district conferences is about as far as I have gotten. But our Japanese churches will give a greater prominence to rural and urban social work in the future and as rapidly as they do, our centers should be made available as training centers for workers. In addition to this fact it is assumed that we are establishing centers which some day will be taken over by the Japanese churches as projects independent of mission support and therefore their participation from the beginning is necessary.

PUBLIC HEALTH NURSING

By CHRISTINE NUNO, St. Luke's Hospital, Tokyo.

Interest in Public Health Nursing is wide spread throughout the country and many agencies, national and local, official and voluntary, are engaged in developing various branches of this work. Until recently these efforts were largely confined to the cities. Many small towns, villages and rural areas are still without the advantage of a community nursing service. The church has the opportunity of establishing Public Health Nursing in localities which otherwise might not introduce such a service for sometime

to come, and by taking advantage of the opportunity, the church is making an important contribution to the health of the Japanese people.

Since Public Health Nursing may be but one of several activities the Mission is conducting in the community, and since all of these are related parts of a common Humanitarian purpose, there must be close connection between them.

In undertaking Public Health Nursing the Mission assumes a civic responsibility and becomes a partner of health authorities, the school authorities, the doctor and the dentist. A successful partnership rests upon mutual understanding and agreement; these the Mission must endeavor to secure. There must be a continuous process of popular education in order that the public may make intelligent use of the service and give its intelligent support to a definite program of activity, meeting definite needs effectively, articulated with other health and social activities in the community.

The nurse with a large territory cannot make the work reach very far by herself and only by multiplying her own service many times through the help of others can even the most pressing needs be met. Certain factors are essential in laying the foundation. There must be a responsible body of representative and well-informed people actively directing the work with the thought constantly held before themselves and the public, that Public Health Nursing is a public utility, and an important community service that must be strongly and wisely built, in order that it may have the vitality to endure and grow in volume until it becomes an accepted and indispensable part of the community life.

The introduction and development of Public Health Nursing in any community is an inspiring task. The work in Miyoshi undertaken by Mr. Huckabee is all of that—a virgin field in Christian service with, to quote him, “both public and private doors of the town opened”—and I would add, with just enough opposition to keep the workers from becoming too complacent.

A FEW HINTS MY WORK HAS BROUGHT

By MILDRED PAINE, Ai Kei Gakuen, Nishi-Arai, Tokyo.

Many successful workers began social work as a hobby, but they found a tremendous life job. These have discovered what training, what steady daily strain, what consecration go into the making of an able social worker. But for the most part the rest of the world is unaware of the requirements of social work. The *amah*, the inexperienced maid, the misfit, the volunteer, the worn-out,—these are brought to directors of social works and recommended for a post. In contrast, a few leaders have felt keenly the need for intelligent, able workers and these have swung too far in thinking the professional standard sufficient. No more is a worker without the human touch able to make a contribution in social work than a gardener able to grow trees without sunshine. Tremendous demands fall on social workers; only trained persons of rare calibre ever reach the point of doing creative social work.

“The salt of the earth” fresh and active in the life of the case-worker, the nurse, the pre-school child’s teacher, purifies and brings health to the lives of those it touches. Warped minds and twisted nerves relax and fall into natural, normal ways through confidence-building contacts with health-giving social workers.

Standards for the educational aspects of social work can hardly be set and kept too high. Would-be kindness often makes an open gateway to slovenly habits and decaying ideals. Salt is not always soothing. In nursery and kindergarten no chance for parents to think mistakenly that they have found a way of dodging parents’ responsibility should be permitted. Each parent should come for individual consultation before a child be admitted. Each parent then should make his pledge to loyal attendance at parents’ meetings, and fathers in Japan should pledge their cooperation to set mothers free for mothers’ meetings. In case this promise be held lightly the child should be caused to withdraw to make room for those who are in earnest.

Both parents should promise to prevent the pre-school child

from having money to spend alone. If the father makes this the rule in the home the mother in the face of the neighbor's or grandma's mistaken kindness, will be able to say, "It is not permitted in our family." Many lives could be saved: many bad habits of health could never get started.

With a few basic plans for cooperation thus established at the outset the nursery or kindergarten throughout the year can carry forth an unfolding program of parent education. In clinic, nursery, or kindergarten a parent is never relieved of responsibility: he is freed to carry it more wisely.

Among the over-rich and the very poor likes and dislikes in food are a disgraceful health menace. Intelligent, healthy-minded persons are ashamed to be the victims of petty food habits. Little children in pre-school groups, with the least difficulty, can discover how to enjoy good foods of any variety. Parents can learn in parents' meetings skillful ways of continuing at home habits initiated at school.

In many older works gifts to teachers, nurses, and case workers are accepted as a matter of course. This makes a starting point for competition among clients, children and patients. It affords opportunity for the better-off to gain attention, and start jealousy. Should all the workers set a rule never to receive anything as an individual, but anything at anytime for the work, then service, cash, home-made articles all may be accepted and all persons who wish become share-holders in community uplift.

The mean man as well as the official with authority, the rough as well as the courteous person is full of potential power. Blind to this, social workers bring grave problems to their work. To bring a contribution to a society that is a brotherhood, and not a caste system, any institution should find ways of bringing varieties of people together. It should be ingenious in serving those classed as rich, or poor, or otherwise, in such ways as bring out the worth of the persons independent of their economic status or condition. Dependence on each other—the rich on the poor as well as the poor

on the rich—should be written in glaring experiences, until the fact and truth of it is first branded in their hearts, and then woven into their lives.

SOME NOTES ON MR. HUCKABEE'S ARTICLE

By SHERWOOD F. MORAN, Yodogawa Zenrinkwan, Osaka.

Mr. Huckabee's article cannot fail to strike a decidedly responsive note in the heart of every Christian social worker, whether located in a large city or in a rural area, for his principles, as expressed, are based on sound fundamentals. One of the finest things about the development of the two pieces of work he describes, is the natural way they started. There was a need. It was not a forced attempt to convince people that they had a need. Work began from the bottom,—that is, from the need. I well remember how, during my first year in Japan, a large handsome church building in a certain large city was pointed out to me, with the remark, "Look at that fine building, but it is always empty." It was a gift from abroad wished upon a community without adequate preliminary contacts or knowledge of the particular situation in that neighborhood.

And then, in starting his work, there would be the temptation, even with the limited sum of money at first available, to put it into features that would make a show,—into a new, even if possibly a shoddy building, for example, having a grand opening ceremony, and slopping along with some cheap, untrained help, going through the motions of social work, as it were. But this was not the method at all. "An ordinary 'amah' would not be enough." As their very first step they secured a highly trained worker,—in this particular case a nurse.

We at the Yodogawa Zenrinkan in Osaka, who have for years had the benefit of nurses trained at St. Luke's, realize a cardinal principle in social work, as in any work: what is worth doing at all is worth doing well. And we realize, too, that a health clinic, no

matter how well run, is comparatively superficial and insufficient. no matter how efficient and kindly the doctor may be, without preparatory and follow-up calling on the part of a trained nurse. And it is in this calling, especially, that a Christian nurse of warm character can do much more than simply the mechanical side of "case work." Mr. Huckabee, while studying in America, had drilled into his head the importance and significance of preventive medicine. It is something all of us need to relearn every day. For all of us, whether in "purely evangelistic," or "purely social" work, need to remind ourselves that mere "relief work," whether spiritual or physical, is not enough. It must be preventive and habit forming.

And I was especially interested in the fact that the child's coming to school with a stomach ache, led up to the starting of small postoffice savings accounts. The mothers of the children in the kindergarten of our settlement in Osaka, have on more than one occasion said that the ¥2. tuition per month that we charge was a saving to them, for it was not equal to the money the children would have been spending during the same hours on sweets and other "junk," if they had not been in the kindergarten!

Our kindergarten teachers and nurse had noticed that in many cases, the lunches which the children brought each day were far from what they ought to be from the nutritive standpoint; and this, not only in the case of the very poorest homes, but also from homes a little farther up in the scale. Health lecturers could be given, but we have realized that in a neighborhood of working people, they do not learn so much with their ears, as with their hands and their eyes. So we had demonstration lectures on lunch making, in which the mothers helped prepare and eat lunches made under the directions of the nurse, based upon guiding principles, simply explained. Another form of preventive work was to have a "health club," in which certain children from homes that had tuberculosis, came together once a week and played games, and did different kinds of handiwork connected with the health motif,

under the leadership of our nurse. And the interesting thing to note, is that it was not actually the tubercular children that were chosen for the clubs, but children from tubercular homes who had not yet contracted the disease.

The extent to which the Hiroshima and Miyoshi work secured the interest of Japanese officialdom bears out what has been amply proved time and again; that any worthwhile program sincerely, efficiently carried out, and having the interests of the community at heart, is not only welcomed but genuine cooperation and help is extended by officials and those of influence in the community. We at the Yodogawa Zenrinkan have had such cooperation and help from the very start; and this regardless of, and certainly to some extent, because of, the fact that we made no attempt to disguise the fact that ours was a distinctly Christian institution, and that we considered religious work one of the important features of our institution. I say above "because of," as I have had the experience, at least in a big city, where prejudices are diluted by the rush and cosmopolitanism of city life, that a practical, non-forcing-down-the-throat type of Christianity, though withal deeply spiritual, breeds confidence in the work, even though in many cases the creed and complete religious message is not accepted by all.

In closing: yes, it is a question whether "the local church that has not been institutionalized to any extent is a luxury which Japanese Christians cannot well afford." Some will resent the phrase, "institutionalize," thinking it smacks of "mechanize," "secularize," "de-spiritualize," but none of these latter three phrases has per se any necessary connection. The Christian home itself is an "institution," as it were, working all of every day. Why cannot our churches be the same thing? Answer: they can.

SOME PRINCIPLES UNDERLYING CHRISTIAN CENTERS

By G. W. Schroer, Zenrinkwan, Morioka.

Christian education in the form of a seven day program for the community is in its infancy in Japan. Those who have entered this

phase of Christian service have had very little encouragement from the church. Yet the educational principle, which is as old as the Christian religion, that children are to be taught during the tender age has also been applied in this form of Christian service. The nucleus of most such centers is the Nursery school or Kindergarten which has enabled the Christian worker to devote from 20 to 40 hours a week to developing and guiding the physical as well as the spiritual life of small children.

The relation of every Christian Center with the home must be intimate if it is to succeed in its fundamental purpose. This can often be best accomplished through the nursery, kindergarten or medical department. After all, Centers must draw their real strength from the community in which they are located. It is essential to devote a great deal of time to personal conferences with the local people. Men, who have a real interest in community welfare and who sense the value of the service, should be made to feel that they are "in on the ground floor." This will not only foster support but also forestall much opposition that comes from the unsympathetic people found in practically every locality.

Christian Centers should look to the church for administrative help if they are to be a part of the program of the church. This connection should be established from the very beginning. An active church, which is interested in the community, has far greater possibilities to sink its roots deep into local soil and there develop normally than a church supported by outside funds. Many ministers still claim even at this late date that the service rendered by Christian Centers is not evangelism ("dendo"), in spite of the fact that Jesus certainly did not make this distinction, for he healed the sick, cured the blind and associated with sinners.

Partial financial support should come, in money or produce, from those who are benefited, even though the support is very small. Even the child should be taught to help when he is aided. "It is more blessed to give than to receive." Through the child the home, community, government and interested organizations should be

solicited to obtain the public's interest and support. Many Japanese churches are still greatly hampered in their growth because considerable outside help was bestowed upon them. If Christian Centers receive large subsidies they are in danger of foisting a program upon a community instead of obtaining their full cooperation. Fundamentally it is not unreasonable to expect from the very beginning one fourth or more of the total yearly budget from the people directly connected with the Center.

A basic principle in education, evangelism or social service work is that the people themselves must be taught to help themselves. This naturally envisions an integrated educational program which includes all ages. The most effective way in the long run seems to be to begin with small children and as these grow up the program should also expand so as to provide opportunity for them to develop. Children should "grow up as Christians, and never know themselves as being otherwise." Such a conception involves a thoroughgoing and integrated follow-up program.

Another principle is that some of the future leaders must be trained on the spot. Young people who are part of the local soil, and are being touched by the Center must be trained as the future leaders. They are the very pillars upon which the whole structure should rest. Highly trained workers are often very difficult to secure, and many become dissatisfied with existing conditions. Nurses, kindergarten teachers and women evangelists seldom continue for more than five years. In most cases it would be wise to have one or two men on the staff.

Adequate equipment is essential. Buildings owned by the community can sometimes be rented for a nominal amount or even bought. Equipment should be as versatile as possible. For example, six 4 x 5 ft. platforms can be made to serve several purposes. One or two of these can be lined with galvanized tin on the underside to serve as an indoor sand box or fish pool. A screen cage can be built to fit over the shallow water tank to serve as a portable cage in which to place bees, bugs, flies, tadpoles, and frogs for the

kindergarten children to study and observe. The remaining ones can be fitted with shelves thus providing extra storing space. Two of them can be placed on standard height kindergarten tables to serve as an improvised ping-pong table for the boys and girls of the Alumni.

To promote Christian Centers is a task that will test the ingenuity of any Christian worker. To cooperate with as many persons as possible in the community, from the lowest to the most influential, is very important. After all it is like a delicate machine that needs constant improving and supervision. It is often the least suspected person that can step on the brakes. It is not uncommon to find that this is unintentionally done by some of the workers employed. To avoid this a weekly conference of all the workers is necessary. Sufficient time must be devoted at such meetings to discuss the various phases of the work in order that cooperation with the home, community, government and the church can be strengthened and fostered.

A great deal of pioneer work must still be done in various sections of the Empire and by different denominations in order to arouse the Japanese church to develop such Christian Centers.

IN TRIBUTE

We are all blind until we see
That in the human plan
Nothing is worth the making if
It does not make the man.
Why build the cities glorious
If man unbuilt goes?
In vain we build the work unless
The builder also grows.

—*Edwin Markham*,
died March 7, 1940.
Staten Island, N. Y.

How Should Missionaries Preach?

By WINBURN T. THOMAS

Preacher: "Here I got the sperit sometimes an'
nothin' to preach about. I got the call to
lead the people, an' no place to lead 'em."

Joad: "Lead 'em around and around. Sling 'em in the
irrigation ditch. Tell 'em they'll burn
if they don't think like you. What . . . do you
want to lead 'em someplace for? Just lead 'em."

—*from Grapes of Wrath*, p. 29.

"The theory of preaching for the foreign field has not yet been developed, and this is a task the urgency of which is now being recognized, but only inadequate efforts have as yet been made to meet the demand," is the dictum of that teacher of preachers, A. D. Garvie. So far as I am aware, nothing has been done since these words were written to systematize the body of information which might be made available on the subject in Japan. Except for some articles on the sermonic content, the files of the Japan Evangelist, the Japan Christian Quarterly and the Japan Christian Year Book contain no material on the technique of preaching, a subject apparently considered either too obvious or of minor importance in the thought of our predecessors.

This seeming lack of concern may be attributed in part to American theological education which tends to emphasize the training of pastors rather than of preachers. The so-called courses in homiletics are as often as not lectures in pastoral theology, and there is almost a complete absence of uniformity in classroom requirements. While more than a score of texts are used by American seminaries in teaching the subject, only one, "The Principles of Preaching" by

* The first draft of this manuscript was sent to a number of younger missionary colleagues. Comments from the following persons have been incorporated in the body of the article in quotation form: C. E. Barnard, H. G. Bovenkerk, Liemar Henning, Egon Hessel, Warren S. Reeve, C. K. Sansbury and Martel A. Tremain. While the compiler is indebted to the commentators for their contributions, he assumes sole responsibility for all opinions not printed in the form of quotations.

the late Ozora S. Davis, scientifically approaches the problem of technique. Some Japanese minister could render an invaluable service to the Christian movement of this land by adapting that work to the needs of Japanese theological education.

While recognizing its importance I do not propose in this paper to consider the matter of "message," even though most of us would agree at least in part with the opinion of one of our number that "not the wording and not the style but the contents of the sermon are decisive in the Japanese Church." An interpretation of the gospel must in each case bear the imprint of the individual missionary's personality. Theological outlook, prophetic insight, and the extent to which religious faith is regarded as applicable to contemporary personal and social conditions are determining factors, as are momentary emphases such as Barthianism, Buchmanism and the "social gospel." Neither is it pertinent to examine the technique of sermon preparation and delivery in the usual sense of the term, which has presumably been covered in the theological seminary. Rather, it is my purpose to record how young missionaries prepare and deliver sermons in Japanese.

Preaching through an interpreter

A new arrival recently remarked that all of his sermonizing was done through an interpreter, and that while it had been suggested he should begin to preach in Japanese, he preferred to wait until his command of the new language would enable him to do so competently. It is to be feared that he will find himself waiting a considerable number of years. A certain elderly missionary spent his first three years in Japan doing little but study, at the end of which time he began to preach and teach exclusively in the vernacular. A Japanese in speaking about this missionary in complimentary terms for rarely using English in presenting his message, said, "I heard him give some of those first talks and he might just as well have given them in English." After I had been preaching in Japanese in a Kyoto church at intervals for four years, the pastor's wife remarked one Sunday as I was leaving, "Thank you for your

sermon. Today we understood you."

There is thus something to be said for the missionary using only the English language in his sermons, especially during his first years in the country. Certainly if one's Japanese is inadequate to express his ideas, better that they be said in English than not at all. Dr. Vories says that when still a newcomer he one day sought to convey in English the Christian program to a promising young man. Years later after this person had become a Christian evangelist he told Mr. Vories, "I could not understand much of what you said, but the way you talked to me made me feel that you had something which I did not have; and I was never afterward satisfied until I had found it."

Only after an extended period of arduous study does the foreigner become able to express himself in Japanese, and even then all too inadequately. It is not unusual for church members to laughingly make reference to the sermonic mistakes of missionaries, who in the pulpit may speak of themselves in honorifics, or misuse "ga", "wa", "wo", etc. To say the very least, it does not expedite understanding of the gospel or enhance popular regard for our religion if it is awkwardly or inelegantly expressed. Kagawa feels that missionaries can and should preach more in English than they do. The foreigner is often able to attract the intelligentsia more easily through that language. R. Durgin's interpreted chapel talks at the Tokyo YMCA night school illustrate how week after week a large audience can be gained for the missionary's message when it is delivered in English. In fact, one of the most successful methods of changing the emphasis in so-called English Bible classes from English to Bible is by employing an earnest interpreter who at times preaches a gospel message in his own right.

Emergency occasions preclude use of interpreter

But in addition to the fact that few if any missionaries in Japan would be content to preach exclusively in English, most of us experience times when no suitable interpreter is available. While traveling on an over-night Japanese boat, one man was discovered

by his fellow passengers to be a missionary, and was asked for a sermon. He, it so happened, used the opportunity creditably to present the Christian gospel. In at least one church it is not unusual for the pastor to be detained in reaching the weekly prayer meeting, in which case the audience calls upon the missionary to preside and preach. Under such conditions, if there is no capable translator in the congregation, it is hardly expedient to consider the technical side of sermon preparation whether one is speaking in his own or a foreign tongue. But if he has previously disciplined himself to preach he will have either in his head or in his pocket a sermon which can be adapted to the situation.

But what of the sermons which the junior missionary is called upon to preach in the church which he regularly attends? How is the first or second year student of the language to make those initial plunges into the sermonic sea? These are questions which I have asked myself and my colleagues many times, and for which as yet no final answers have been given. The considerations of time and place have some bearing upon the subject, for while an extemporaneous and unpolished style may be permissible in informal groups such as Bible classes, house meetings, etc., the church worship service in general requires a more formal sermon.

Methods of expression in Japanese

How is this sermon to be prepared? Obviously the answer must vary according to the individual and his background, in the same way that these factors determine the missionary's preaching in his mother tongue. While it is anathema to some persons, many others prefer the read sermon, the fact of the manuscript evidencing the serious application of the preacher to his task. One younger missionary's theological training has so emphasized the memorization of written sermons that the mere fact of writing it down enslaves him to the manuscript. Another was able to devote the whole of his time to language study with no preaching interruptions but when the latter responsibility did arise it was met without conscious effort. Some persons are able and prefer to vary the procedure,

speaking at times from a carefully prepared manuscript, and at others from notes. This represents an advanced stage in preparation, however, and is a suggestion of little value to the person who is still wondering how to begin.

If one may be allowed to generalize, there seem to be two methods most frequently employed. Those who make use of the one write out the sermon completely in their mother tongue and give it to the Japanese assistant to be translated. The finished product is then revised with the translator and transcribed in some script comprehensible to the missionary. The second method is for the missionary to dictate to the assistant in Japanese, either from an outline or sermon, or to write the manuscript in full in Japanese. After revising the idioms and grammar, the assistant dictates the sermon back to the missionary. One missionary, at least, discovered this procedure very early in his career:

"During my first week in the country it was necessary for me to attend a number of farewell parties given in honor of my predecessor, at one of which I was asked to speak. I had studied the first four *tokuhon* but could not speak, at least without preparation. I wrote out therefore a few sentences which the interpreter corrected. The whole thing lasted not more than two minutes, but when I had finished its delivery the heart of the congregation was touched, and from that moment the ice was broken."

The advantage of the first method, especially if one has a helper who is skilled in translation, is that one can express innuendos and differentiations which he is probably unable to convey in his Japanese. The advantage of the second is that the final sermon is nearer the actual speech of the missionary than a translation, and as such is easier to deliver, and possibly more readily understood.

A technique devised by a first-termers which classifies in neither of these two categories, is described as follows:

"After preparing the sermon in my own language, I delivered it in the privacy of my study to my pastor assistant. He in turn transcribed it in Japanese, and after making thorough revisions delivered it aloud for my benefit as though he were preaching in a church. I listened carefully to the discourse, but instead of writing it down as a whole, noted only cer-

tain sentences and expressions which had been difficult for me. The following Sunday I delivered the same sermon using only my original notes and found that it was understood and much better received for being extemporaneous than when I stuck closely to a manuscript."

Need of less formality

In this connection mention should be made of a strong desire for a less formal preaching style. One aspect of the problem is raised thus:

"How far should it be *de rigueur* to use the *enzetsu* (oratorical) style, employing formal phrases such as *aru no de arimasu*? There is no doubt that one of the biggest hindrances in preaching is the gap between conversational words, construction and style and the sort of language used in public addresses and speaking. To some extent it is probably unavoidable, but when one hears again and again complaints about the non-intelligibility of Japanese pastors' sermons among simple people, one wonders if there is not room for a simplified, homely, conversational style of preaching, at any rate for beginners."

The consensus of opinions, of which the following is an illustration, indicates an affirmative answer to this question:

"Knowing the limitations of my command of the language, I abstain from words and expressions which I do not thoroughly understand. Rather, I prefer a simple wording which is natural to me to a stylish sermon translated by someone who uses another vocabulary."

Romaji or Japanese script?

As for transcribing into a script which the missionary can read, two methods also obtain. One is the use of roman letters, used probably by nine-tenths of the missionaries in Japan. As one of our number expresses it,

"I should never extemporize but read the manuscript in *romaji* using as many illustrations as possible.

If the missionary is fortunate to have as his secretary one who can operate a typewriter, this person can reduce his sermons and speeches from Japanese to romaji more easily and more consistently than he can do it from the lips of his teacher. The second method is to transcribe the revised sermon in Japanese. I used the second method for my first Japanese sermons but reluctantly confess that

I have subsequently used the former. The use of ideographs, however, is much to be preferred if one has the patience and time to learn them. Two Japanese friends within the same week, one a professor and the other a pastor, advised us to learn to read our sermons from the Japanese rather than roman letter manuscript since it could be done, they said, more intelligently, reproducing more faithfully the way the Japanese sounds. That this opinion is far from being universal is demonstrated by the following:

"Roman letters represent all of the sound I need to get across what I am trying to say, and the listeners hear those sounds, not knowing whether I use English notes or *romaji* or funny pictures. My being understood or not depends on my Japanese ear. I know a certain chap skilled in *kanji* whose accent makes people smile."

Forms of delivery

The delivery of the sermon again is a personal thing which depends on the temperament of the missionary concerned. The method I prefer is to carry into the pulpit a card of suggestive notes in English, either in case I have worked out the sermon with the secretary or am being forced to speak without time to make adequate preparation. Some American-born Japanese pastors as well as Japan-born missionaries also employ this method. As it calls for more competence in the use of Japanese than the average junior missionary has acquired, I usually adopt one of the following devices:

Memorization: A certain young missionary is so skilled along this line he is able to give without notes or manuscript a sermon he has read thrice. Even when one's memory is not quite so photographic this is one effective way of getting the materials in hand. Finally, the memorization of materials in such form is an effective language study method, supplementing and conforming in theory with the methods of the School of Japanese Language and Culture. Incidentally, more than one of my commentators bring up the point that the teaching at this institution might well be altered to be more helpful in his phase of missionary activity.

The method which seems to be in more general use than any other, is reading the manuscript. One should reread the sermon as often as time will permit before formally delivering it, so as to familiarize himself with the sentence structure, meaning and expression and to free his eyes from the manuscript during the delivery. Thus prepared he is free to extemporize as the situation demands but, on the whole, follow that which he has originally prepared to say. The diligent first-termer can in this way quickly build up a file of sermons containing something pertinent or easily adaptable for almost every occasion. Once a sermon has been thoroughly prepared for delivery we find that a subsequent use or adaptation of the manuscript requires a minimum amount of preparation. While widely used, this method is far from being satisfactory as the following viewpoint attests:

"Every read sermon that I have heard delivered by a missionary has been a stilted, dull affair. An informal sermon by the same individual usually has a sprinkling of mistakes and is in simple language, but it is far from being dull and holds the attention of the congregation."

Making opportunities to preach

A related aspect of the problem concerns the matter of opportunity to preach. The evangelistic function of the church in Japan has been taken over to such a considerable extent by the national pastors, that foreigners enjoy the feel of the pulpit less and less. There are but few churches in which the missionary is responsible either completely or in part for the service and sermon. In general the missionary preaches only at the invitation of the pastor of one or more churches, and there are not a few "evangelistic" missionaries who have as yet to deliver their first sermon in Japanese. We might well view this state of affairs with alarm. Preaching is one of the necessary ways of spreading the gospel, and if missionaries neglect to develop this function they are needlessly abandoning one of their approaches to the Japanese people.

The writer would therefore recommend a revival of less formal methods of sermonizing. During the Meiji era missionary preach-

ing in Ueno Park and other open-air places was not uncommon, though there seem to be but few vestiges of it today. A friend in Korea takes a stall at a market place and combines the role of preacher, personal worker, and Bible salesman during the day when market is held at the point. We believe that if the regular pulpits are to remain virtually closed to the missionaries, we can make our own opportunities to preach the gospel if we are but anxious to do so. It might be mentioned in passing that it yet remains to be seen how the enforcement of the Religious Bodies Law will hamper the preaching activity of the missionary, as for instance, in places where there is no recognized church or meeting place.

Preaching is our "first love"

Evangelist Seimatsu Kimura, who is thought by some to be the Moody of Japan, in addressing the Kyoto Union church recently said to the missionary congregation: "When you were preparing to come to the Orient you said with great determination, 'Nothing can stop me. I'll become a missionary even if they slay me.' You became a missionary, and instead of persecuting you the Japanese honor you. Instead of having a hard life you have an easy one. And instead of proclaiming the gospel with all your might, many of you don't even go to church. You have forgotten your first love." While this generalization is obviously unfair, since the missionary is usually holding a service of his own when not in attendance at a local church, the point of the prod might just as easily have been turned towards the preaching function. Many of us have become so engrossed in the teaching and administrative activities of the church that we have forgotten the possibilities of preaching, and is this not our "first love," as evangelists?

Enlisting Nature in Christian Nurture

CAMP SHIRAHIGE

By K. KENNETH MORRIS

Camps are coming to play an important part in the training of Japanese young people. As yet, the Government looks with favor upon camp projects primarily because of their contribution to good health. Many Summer camps are held throughout the country for various periods ranging from one day to three weeks, sponsored by schools, the Red Cross, a few Buddhist Temples, and Christian organizations. In other than Christian camps, the main emphasis and practically the only purpose is health; however, thousands of Japanese children are benefiting by these camps.

Christian camps, being under the leadership of missionaries who generally have had experience with camps in America or Europe, are conducted according to the usual pattern found in the West: the program follows three main emphases: health, education and religion, all co-ordinating to form a creative personality in the camper. Who can tell how many future leaders of Japan these Christian camps may produce? For youth in Japan, as youth in America, even now, is seeing visions in the camp fire, and hearing the voice of God in the stillness of the forest, or in the sound of the waves breaking on the shore.

The Summer camps conducted by the Church of the Resurrection, Kyoto (Episcopal), are becoming increasingly important to our social and evangelistic program. So great are the latent possibilities in a camp project that we realised several years ago the necessity of purchasing a camp site and erecting adequate buildings. In February of last year, the first unit of our plan was realised when we bought a large site on the north side of Lake Biwa, about an hour and a half by tram from Kyoto. Since then we have been able to put up one large building and seven cabins. The main building

* "Shirahige" means white-beard, the name of a nearby mountain.

CAMP SHIRAHIGE
(near Kyoto)

*A study in
camp equipment.*

General view: Main
building and cabins.



Porch of main building.

Social room, main building.



Interior, main building,
looking toward dining
room.



High school girls in front of cabin. Each cabin contains 8-mat room, kitchen, toilet, and nine lockers.

Bible study in the grove.



Learning about camping.

Morning calisthenics on the beach.



contains a spacious living room with stone fireplace, dining room, kitchen, office, store-room, two guest rooms, caretaker's room, bath and wash-rooms. Each cabin contains one large room, accommodating seven or eight people, a kitchenette and toilet. The buildings are good substantial frame structures that will last for many years. Cabins are designed especially for family use, as it is a part of our program, when they are not being used for camps, to send poor families there for rest and recreation; they will also be available for groups of nurses, clerks, teachers and others who wish to go away for a quiet vacation. The main building will be used in Spring and Fall for a Day Nursery for farmers' children who live in a near-by village. We hope, also, that the camp will be used for conferences of young people, the clergy, laity and others. Obviously, such a step-up offers unlimited possibilities for social and evangelistic work.

The staff for our regular Summer camps includes the director, assistant director, who is the Japanese pastor of the Church of the Resurrection, nurse, dietician, councilors, head cook and two assistants. All except the director are Japanese. The campers are divided into patrols of seven each and a councilor. The campers select from their number a patrol leader. Before Summer, conferences are held with the entire staff and the program planned and studied. Expenses, except for a nominal fee charged for the Church School Camp, are met entirely with contributions received from Japanese and American friends.

I. Technique and schedule of camp life

The Church of the Resurrection for six years has conducted Fresh Air Camps, which name expresses one of the main objects of the camps and brings us into line with the health program of the Government. But because of having to rent a building, for the past five years we have had to limit ourselves to one camp of fifty children for ten days. Now, having our own buildings, which were used last Summer for the first time, it is possible to hold three camps during the Summer; one for Church School children; our

usual camp for fifty poor children; and one for especially weak children. With the exception of the Church School camp, all children are taken free. The reason we have short camps is because the school vacation is only a little more than one month in length.

The underprivileged children, whom we take on our second and third camps, are not necessarily connected with the church. They are recommended to us by the Social Service Commissioners of the Nishijin district of the city in which the Church of the Resurrection is located. These officers are appointed by the Governor, and are chosen for their integrity, standing in the community and humanitarian sympathies; they serve without pay; each is responsible for the poor in his neighborhood, when necessary to provide them with living expenses up to forty cents a day, free tickets for medicine, mid-wifery service and hospitalization. There are 31 such officers in our district. The children sent to us are mostly from families engaged in weaving. The principals of the four primary schools in the district also pass on the list of children.

The children then come to our clinic for a thorough examination and typhoid inoculation. They have already been vaccinated at school, as that is compulsory. We reject children suffering from trachoma and other eye infections which would be a danger to others in camps, and those with weak hearts. We put the strong children in the larger group of fifty, thirty boys and twenty girls, and the weak children in the smaller camp. Our Church School children are examined and inoculated, but all attend the same camp which is held first.

Special attention, of course, is paid to the diet. We have a trained dietician, who sees that the children have a well balanced and nourishing diet. Naturally the main bulk of every meal is rice. We use only the half polished rice. There are fine sea foods, vegetables and fruits to go with the rice.

The daily program is carefully planned to provide recreation and rest in proper proportion. The day begins with flag raising, at which time the children sing a stanza of a very beautiful Japanese

national hymn, written by one who was an early convert to Christianity, and largely responsible for the translation of the Scriptures into Japanese, Mr. Takayoshi Matsuyama. Then follows an unique ceremony when all turn toward the East and bow very formally to the Imperial Palace in Tokyo, which is interpreted as a sign of loyalty. Then follows prayer by the Director or one of the Councillors, and setting-up exercises.

The campers have their morning swim at 10:30 o'clock. We have a beautiful white sandy beach extending along our property for about 100 yards. The lake is 13 miles wide by 80 miles long, so that we get high waves at times, and when the wind blows hard from the south we enjoy regular surf bathing. On alternate days there is a hot Japanese bath at 4.30 p.m. for boys one day, girls the next.

Before and after lunch there is a rest period, and also before supper. In the afternoon there is usually a hike, baseball, volleyball games and other sports. Campers start to bed at 8:00 o'clock and lights are out at 8:30. We do not use cots, because Japanese are accustomed to sleeping on the floor. At 8:00 o'clock each camper gets his *futon* (a cotton pallet) with blanket and places it in a space assigned to him. This way of sleeping is very convenient and also economic of space, for it means the entire floor space can be used during the day. Mosquito nets are put up and all is ready for a good night's sleep, with the wind sighing in the pine trees and the waves lapping on the shore!

II. Educational methods employed

In educational work, we endeavor to guide the campers in acquiring first-hand knowledge of nature and to appreciate its beauty. For this we are ideally located. I am sure there is no lovelier spot to be found anywhere than this one on Lake Biwa. Across the lake, directly in front of the camp, is a large mountainous island, then far to the east is an islet that at sunrise seems to sit like a jewel upon the stream of sunlight that races across the lake to the very door of the lodge; and all around the lake are beautiful

mountains. The camp buildings are set on the edge of a pine grove, the lake just beyond the grove to the south; the athletic field is behind the buildings on the north, where barely half-mile away rise lofty mountains. From dawn to even there is a constantly changing panorama of lake, mountains and clouds that causes one to pause many times during the day and praise the God who created such beauty.

The campers, under the direction of a councilor, study botany and gather leaves, wild flowers and grasses which they dry, paste on card-board and seek to identify. There is a small microscope at hand to study their structure minutely.

There are also groups studying entomology. What fun the youngsters have collecting beetles, dragon-flies, moths and bugs of every description! After being watched awhile, they are painlessly killed and mounted; or some are dissected and studied under the microscope. But for several days they are fed and kept alive, during which time we literally live with these lowly creatures. They get out of their cages at night and begin exploring, and since we sleep on the floor, we are interesting subjects for their inspection!

The classes in handicraft always prove instructive and fascinating. This year the boys made boats, airplanes, tanks, and a totem pole which they copied from an American book on camping; the girls took special interest in embroidery work and in molding vases. We let them choose what they wish to do; the councillors are there only to make suggestions when needed.

In Japan all schools provide a vacation course, that is, a special lesson book outlined for each day. It is compulsory. The student answers the questions or solves the problems in space provided in the book, which is turned in to the school at the beginning of the Autumn term. So one hour each morning must be devoted to this regular school work, which is mainly arithmetic, history and geography.

Last year we were very fortunate in having the help of one of our former Night School students, Mr. Shibata, who recently passed

an examination for a position as observer at the Kyoto Imperial University observatory. He had been studying astronomy privately for 10 years while working in a department store. Mr. Shibata very kindly brought his 6-inch telescope to the camp and gave a very instructive and interesting talk on the stars. He is a Christian, and in the course of his talk said that, it was the study of astronomy that led him to seek the God who created the wonders he found in the heavens, and that to him Christianity is the only religion with an intelligent answer to the enigma of a universe so vast as to call for a measure in light-years. Then he showed the campers various stars through the telescope, including Mars, which was very near at that time, and a large nebula in the east.

We believe that the end of education is to enable men to live an abundant and happy life within their social system, that is in daily cooperation with others for the common good. Therefore a large part of camp education is unseen — personality adjustments, earning to cooperate for the good of the group, experimenting in leadership and making social adventures. These qualities we seek to bring out and develop through sharing in camp work, in cleaning up, serving at table, washing dishes, pumping water, cutting weeds off the athletic field, or some other definite work in improving the camp itself—e.g. the campers made a totem pole as guide post at the entrance; they made stone walks where necessary, which meant carrying stones from the beach; all work that would not benefit them particularly this year, but of permanent benefit to the camp and community. Thus we hope that through these many activities we may be able to send the children back to their parents more ready to share in the responsibilities of the home, school and community.

III. Religious instruction central

But if there is to be eagerness, courage and determination in the daily activities there must be a spirit underlying work and study that points through to an ultimate purpose. This we seek to provide in our religious program. With the exception of our Church

School children, practically all the campers have had no previous knowledge of Christian teaching. They come from non-Christian homes. Their parents profess to be Buddhists, Shintoists, or both, but this means little more than a designation, for among the lower classes religion consists chiefly of formal worship once or twice a year at the temple or shrine, and many superstitions.

When we first began our camps, we were fearful lest our religious program among non-Christian children would seem a deliberate effort to proselyte and to turn the camp into a sort of "bait." We did not want to appear to take advantage of them through our seeming goodness in helping them. Yet, we knew that the camps would not be complete for the development of the whole personality without proper emphasis on religion. Obviously, we could not teach their religion; and yet, equally obvious, we being Christians were under compulsion to share that by which we had found the abundant life and which we believed to be the Truth.

When we first planned our camps, six years ago, we discussed this problem with the school principals and the Social Service Commissioners, none of them Christians, and explained to them that in any well organized camp there should be religious instruction and that since we were Christians we proposed giving the children Christian instruction; what did they think about it? All the children were to be recommended to us by these men, and the camp recommended by them to the parents, so they had a very definite responsibility in the matter. They expressed themselves unanimously in favor of Christian instruction. They realized that we could offer nothing else; but as one principal said, "We are not allowed to give religious instruction in the schools but are confined to teaching ethics. However, ethics separated from religion has no foundation. We feel very keenly the need for religious instruction in which our ethical teaching may be rooted. Please give the children all the Christian instruction you can. It will do them good."

The others assenting to this opinion encouraged us, and made us feel, too, that we had been honest about the matter. Also, each

year we explain to the parents that the camp is a Christian one and that Christian instruction will be given, and, further, that we hope they will let the children attend Sunday School so as to continue the instruction. No one in six years has raised any objection. Before the camps the children come to the church for several meetings to practice songs and get acquainted with the councilors.

When they get to camp their first religious instruction is "grace before meals." They are taught to place their hands, palms together, at the breast, close their eyes and bow their heads. This position of the hands is characteristic of Buddhist and Shinto prayer postures. Our Japanese pastor, Mr. Kawasaki, who is also assistant director of the camps, prefers this and thinks it readily understood by the children as a proper posture to assume before God. After the blessing a short hymn is sung. Then in the evening around the camp fire, after the games, a councilor gives an inspirational talk, not necessarily religious, and closes with prayer. In each cabin, when lights are out and all is quiet, each councilor has a short prayer with his group.

But the real religious instruction is given in a morning Bible study hour led by Mr. Kawasaki. As the children in our second and third camps have no understanding of the Christian idea of God, Mr. Kawasaki begins with the Creation and develops simply the teaching of the Fatherhood of God, His love and care for us, leading to the birth, life and death of Jesus Christ as the climax of God's revelation of His love, ending with the indwelling of the Holy Spirit and the Church as the home of believers. Each camper is given a copy of the New Testament and each memorizes selected passages. Nothing whatsoever is done to bring the children to any kind of decision. Christian teaching is set before them in a simple, understandable and interesting manner. Nothing is said or done to work on their sympathy or to press on them any religious experience. Nevertheless, at the last camp council, when the campers are asked to say what they think of the camp, many say that there for the first time they learned there is a God who loves and

cares for them and that they will tell their parents about Him. Each year many of the campers attend the Church School.

The religious program reaches its daily climax, perhaps, in a quiet walk on the beach by patrols with their councilors at sunset. Each councilor talks out of his own experience, and while

“Day is dying in the West, (and)

Heaven is touching earth with rest,”

they face the lake, strikingly like the Sea of Galilee, and bow in prayer before God, the Father of all men.

. After six years of camps in a mission field, I am convinced that they offer an effective means of evangelism that might well be more commonly used.

AN APPEAL TO RELIGIONISTS

“Marching in whatsoever out of the way place it may be, we dust-covered soldiers often come across a Christian church standing staunchly among humble Chinese houses. . . . Many people have lost their homes, some are wounded, and towns and villages have been destroyed by bombardment because of the stubborn soldiers of China; yet amidst these miserable conditions the missionaries devote themselves to the task of salvation, care for the poor, and take the wounded to hospitals as if they were glad of the opportunity to be of service. We have seen many Christian hospitals in which hundreds of refugees are being cared for. This is possible solely because their hospitals are the only objects immune against bombardment, being protected under the American or British flag. ‘It was the Christian church,’ refugees say, ‘that saved us from the hands of the . . . soldiers.’

“Have Japanese religious persons done anything similar? They stand idly by watching the activity of other Christians. Had they found themselves on the battlefield they could hardly have avoided extending warm hands of greeting to those Chinese refugees who were almost of the same race as we are. It is painful for us soldiers to find foreign Christians among the exploding shells and bombardments, forgetting their own danger. I sometimes weep for thinking, ‘If they were Japanese how glad we would be.’ Of course, we in recent days find some Japanese religionists en route to China, but they are restricted to the big cities sometimes occupied a year ago. I hope that Japanese religious persons will make forward steps with respect to this condition.”

[A letter from a Mr. Tani of Hyogo prefecture to the editor of the Asahi Shimbun, published in the “Blue Post” (Readers’ column) Oct. 21, 1939.]

Telling of Jesus Through Music

By UGO NAKADA

"It must have been a great peace and joy to the thousands packed into every available bit of room in the huge Hibiya Hall last night, to sit for nearly three hours and have the worries and distractions of the war-torn world swept from memory by the presentation of Handel's glorious oratorio, 'The Messiah'. Written almost two hundred years ago, yet today its inspired message of hope and peace is just as thrilling as at the first performance in 1742. It is marvellous that in this year of 1939 in Tokyo the message and the music are received with just as much fervor as at the first performance in Dublin, Ireland." So writes Mr. I. J. Fisher in the Japan Advertiser of December third, 1939, at the beginning of his column on our performance of the Oratorio. Being the director of the choir that night, I quote from Mr. Fisher's most kind compliment to start this article.

There were about 200 voices in the chorus and 35 pieces in the orchestra that evening. Seven nationalities and thirteen denominations were represented. This choir was a union of six different choirs, comprising the Tokyo Volunteer Choir, which is the most active church music organization functioning in Tokyo now. I say this with humility, for this choir has been working with the aim of being interdenominational and international, reaching into all walks of life. As Mr. Fisher wrote, "races and creeds were forgotten in this presentation."

At the opening of the concert the audience was supplied with the words of the Oratorio and of the Christmas Carols to be sung. In certain of the latter they joined in singing, first in English, then in German. When the choir began the "Messiah" the audience followed the text most carefully. With my back turned to the audience I could nevertheless hear the turning of the pages as the program proceeded. A foreign lady asked me why the people followed the words so closely. My answer was simple, for the people unconsciously are eager to know the meaning of the English words to this great oratorio.

The very fact that we were able to present the "Messiah" during this war-torn period is proof that people are hungry for something that is uplifting. And is it not in the words and music of sacred lore that we are able to supply this need? The public is more awake than we realize, for almost anyone would be surprised at the sale of the "Messiah" records, and the radio stations broadcasted it at the request of the public. Yet, how little attention the churches of Japan pay to their music! There is enough discussion of it, yet

so little is put into actual practice.

Since this concert was given by a union of six choirs, of which three were from the foreign community—that is to say, from the English-speaking groups—therefore it does not show the true standard of Japanese church music. Because the growth of church music always follows the growth of the church, and not vice versa, one should not expect too much in Japanese church music. However, this is no excuse for us church people to be lazy in developing the church music of Japan. In Tokyo and its vicinity there are about 350 Protestant churches; yet the churches which draw over a hundred for their morning worship services on Sunday are not more than a dozen. Among these “big” churches, there are only about six which have regular choirs singing every Sunday. By regular, I do not mean such as those of the United States, paid choirs; these are all volunteer singers. Because I myself am the director of one of these so called “finest” choirs, I can pretty much guess the quality of the others.

It was in the year 1931 that I first organized a choir school in Tokyo, after the pattern of Westminster Choir School in which I was privileged to study in its early days in Dayton, Ohio. I found it difficult to develop church music, being IN a church, although I tried for some years. I therefore decided to stimulate and awaken the churches from the OUTSIDE by giving sacred concerts and interdenominational song services. I took the method of “Telling of Jesus” to thousands through sacred concerts, and thus getting the public which would never come near a church door. Yet they will come and sit for hours listening to the beauty of music and reading the words, most of which are quotations from the Bible. The souls that have been won to Christ through these concerts is another story.

At first not knowing whether this method of singing the Gospel was the best or not, I hesitated; but in 1932 my student body, The Tokyo Volunteer Choir, began its practice boldly on the “Messiah” by Handel. Many thought we knew not our own ability and others thought we were crazy to tackle such a number for our first concert. And yet with God’s help we DID it! There were other oratorios we could have started on, but why leave the best behind? If we were to sing the Gospel, should we not take and give the best?

I shall never forget that first concert. A group of young students, I without much experience as a conductor, most of those who came to hear not knowing much about the “Messiah”—only that there was to be a “Hallelujah” Chorus; only thirty two voices, many singing an oratorio for the first time in their lives, the place being in Tokyo Union Church, with the help of Dr. F. D. Gealy at the organ. The church was comfortably full; that means about 180 people. Since then during the past seven years we have given fifteen concerts and countless number of song services for the different

churches, or for special meetings, among them many of Dr. Kagawa's meetings.

If I may name some of the numbers we have performed, they are: "Messiah" ten times, "Elijah," "Hymn of Praise" by Mendelssohn, the "Creation" by Haydn, "The Seven Last Words of Christ" by Dubois, "The Daughter of Jairus" by Stainer, "A Stronghold Sure" by Bach, and other shorter pieces. We have been able to give most of the oratorios with the accompaniment of an orchestra. The orchestra men at first did not pay much attention to the purpose of our work; but as they have been coming year after year to help, they too have gotten something from the way in which the choir practices and from the prayers that are offered before and after every practice and performance.

The purpose of my "Choir School" is to train choir leaders. However as I have mentioned before, the growth of the churches not being rapid, choir leaders' jobs are by no means numerous or even self-supporting. Yet my students are faithful to the church, helping in every possible way to build up the music of their own churches and trying to get their ministers and members to see the importance of such music in the life of the church.

Among my students I always have Chinese and Koreans, and to me they are of particular interest, for through them there is such a big field of opportunity in these two lands. My prayer and hope is that these students as they return to their homelands will start choirs among their own people, directing them themselves if necessary. In my recent visit to China and Korea I discovered the eagerness of young people in these lands. If we could reach the hearts of the young through the use of sacred music and win them to Christ, then send them forth to win others, what a great joy that would be!

Today, when the young and old are music-mad—at least it seems so in Japan—why not use this chance to draw the people to the church, through *sane* music. For this purpose we no longer wait for the ministers to wake up, but catch the enthusiasm of the young Christians and get them to start choirs among themselves. If the churches would ring with the voices of the young people, that would indeed be a step towards raising the standard of church music in Japan! For this reason I feel that, however small my strength has been, the Tokyo Volunteer Choir has accomplished a little in the past few years. May the day soon come when other such groups shall start! Their sole aim should be *Telling of Jesus* to the people, that the choir itself may be a spiritual foundation for its members and that their singing may be spirit filled!

I baptize thee "Cornelia"

ELIZABETH FENNO UPTON

This story has been written at the urgent request of Miss Minna Tapson, founder of the Garden Home for tubercular girls; for, in spite of her 50 years of service and great physical weakness, her spirit leapt out in all the vigour of youth at the challenge of work among the *Eta*, when she learned of my work among them. She begged me to make it more widely known.

On the farmers' holiday in the middle of January, we held a missionary meeting, and among those that came was a man with an intelligent, eager face but who looked desperately poor, as he wore working clothes such as the carters use. I asked who he was and the *Eta* boy, who had chosen the name of Lazarus in baptism, because "he had been as dead, but was now alive in Christ," told me. The man was Taro-san, the older brother of the *Eta* prostitute whom I had had various reasons for knowing. He was also the husband of a woman who was expecting her ninth child, was ill and not able to eat. The three previous babies had died as she had not been able to nurse them. It sounded to me as if a doctor should be called, so I asked them if they would be willing to let me send one, using some of the gifts which I always speak of as "God's money."

Permission was given, so the doctor went, and his verdict was, "Not digestive trouble, but pleurisy, and there is nothing that can be done." Being of the kind that believes that all things are possible by the grace of God, I refused to believe that nothing could be done. I went to a friendly druggist, and got cod-liver oil for internal use, and he gave me a mixture of it and creosote for external use, and I gave it to her husband who was working for me, in order to keep him at home and his wife in bed.

As the *Eta* village likes to gossip, and as I had heard they were saying that all the people whom I had helped had had to become Christians, I decided that this time I would not speak of Christ, so that they might know that there was no tag on the charity which I felt bound to show, if I obeyed the second and great commandment of loving my neighbour as myself. I did not even go to see the woman, but decided to wait till the baby was born in May.

One day in February, Taro-san came late to work and said the baby had been born during the night, a tiny mite, with a face no bigger than a Japanese tea cup, but well and strong. Of course they had prepared nothing

* *Eta* is the old word for the former outcastes in Japan, now known as *Suiheisha* and even yet the victims of social discrimination and contempt.

for such an early arrival, and of course things had been given me so that the necessary clothes were on hand. I took the bundle, and for the first time went to Taro-san's house.

My horror and consternation can be imagined, when I found that he, his wife and 5 little girls were living in a room 9x9 feet, a 4½ mat room, only in this case there were no mats. There was not even a floor, only rice husks on the bare ground, covered with thin matting. That pregnant woman, with pleurisy, had been lying there for months and I had done nothing! From that time I tried at least to better conditions, but failed.

The doctor came at once and after a thorough examination found, to his amazement that the pleurisy had been cured, so I did not have that to fight. I gave boards and friends gave nails; so, as both the mother and baby flourished, we hoped soon to have a floor. The day the baby was 3 weeks old the mother told me smilingly that she had done some washing. That night a cruel blow fell; she was attacked by terrible colic, which the doctor found to be advanced cancer of the stomach. He gave her only six weeks to live.

Still I had not spoken to her of Christ, and in her agony of suffering I did not know how to begin. I only tried to relieve her physical sufferings, and of course thought of putting her into a hospital. But there was the problem of the baby and the children. Because of a family feud, they were living in that room; the grandmother and the sisters in the other part of the house, would do nothing, so the father could not leave, and she would rather die there among her loved ones. So "God's money" provided doctors and medicines and food for all, during the time that was left.

Then the miracle happened, for one day when I found her in a coma, the husband said, "She wants to be baptized." I was utterly taken aback, and said, "But Taro-san, that can't be. I have never even spoken to her of Christ." Then I asked the reason for such a request and he told me this: "She had a vision. She was walking along a great wide road, with a crowd of people, as if they were going to a *matsuri* (festival). Suddenly she saw God coming to meet them. She stopped and looked to the right and left to see what the others had done. They had all run away and hidden, but she was not afraid, and when God came she made her bow. She says when she dies, she wants to meet God unafraid, so she asked me to tell you, 'Please baptize her.'" I felt I could no longer refuse, as surely one meaning of the Cross is to be able to meet God unafraid. As I thought she was dying, I said myself, would baptize her.

I went home to get my prayer book and reread the eleventh chapter of Acts, of St. Peter's vision, and of Cornelius, and was comforted; for, "what was I that I could stand against God?" So I took my crucifix, to help make the story plain to the little woman who had the vision. She took it

reverently in her hands and listened, then quietly looked at it, and at last said, 'Wakatta' (understood), and made a tiny bow. Then I baptized her "Cornelia." Joy and peace seemed to shine forth from Cornelia from that time until her death a month later. In the 33 years that I have been in Japan I have never seen such love and gratitude expressed by any other Japanese. I was indeed humbled by it all.

Miss Tapson heard this story and I wish to end it, as nearly as possible, in her words. "Surely when the Church of Christ in Japan hears of this little woman, of how God called her to Himself, the Church will be humbled at the thought that it is not making a great effort to root out all the old prejudices of the past. Surely, like St. Peter, the Christians of Japan will see in this the call to forget that they once despised these people and called them unclean (which is the meaning of the word *Eta*) and will hear in Cornelia's vision God's voice saying, "What I have cleansed, that call thou not common." May there be a great movement to bring them in, so that they may be baptized with the Holy Ghost."

NOTE: There are 600 *Eta* villages in Japan, with a population of 3,000,000. The government has given them full rights of citizenship, but they need help to grasp what it means, to break down the old prejudices of their neighbours. In one *Eta* village in Saitama-Ken, the Roman Catholics have built a church, and 21 out of 25 families have been baptized. Our Christians who visit there long for a mass movement; they say it is the only thing that will really set them free from being outcasts.

Gardening

It is time to dig in the garden,
To dig, to plant and to weed,
To cast out the stones that choke it,
Give room for flower-bearing seed.

My heart resembles a garden
Where beautiful flowers *could* bloom
Of honesty, love and kindness,
If I only would give them room.

So I must dig in *my* garden
Dig deep, and with tears, must weed,
And cast out the stones of indifference
That choke the growth of good seed.

I must nurture my garden gently,
Ruthlessly weed it, and pray
To make it a place of real beauty
Where the Master may walk each day!

—Katharine B. Buchanan, Kyoto.

New Apologetics for the New Age

By AKIRA EBISAWA

(Executive Director Congregational Church in Japan)

Unprecedented crisis having befallen the Far Eastern countries, everything must be re-examined in the light of the new situation arising out of this tragic experience. The whole life of our nation is deeply affected and the mental attitude of the people is naturally undergoing a fundamental change. It is in line with the general psychological trend of the day that our nation has been disillusioned by western civilization and has lost confidence in the western powers for which they previously had high respect as "Christian" nations.

Along with this awakening of national consciousness the Oriental peoples began to turn their eyes toward the Christian institutions within our land which in the minds of the general public are yet closely associated with these foreign nations. The foreignness of these institutions has been much criticized by unbelievers, and we must admit with some justice; because to an extent Christianity in Japan is not yet really rooted in the indigenous soil. Some have even gone so far as to question the patriotism of the Christians in Japan.

Such being the general atmosphere during these past few years since the Manchurian Incident, our Christian leaders have naturally had to take some attitude to meet the actual situation, so as not only to protect and maintain the vantage ground already held but also to seize the opportunity to explain and to propagate the Christian religion even at such a time. New Christian apologetics to meet the newly arising national sentiment had to be introduced to the churches in Japan confronted by crisis. As a consequence, the whole tone of writings and lectures of our Japanese leaders of late has been along this line of producing new apologetics for our new age and surroundings.

Without proper knowledge of this situation and due sympathy for those dealing with it, it may be utterly impossible for any one to understand and appreciate the attitude of our Christian leaders in Japan in recent years. A mere literal translation or a superficial interpretation of something written often fails completely to catch the real meaning of the contents and is likely to lead to misapprehension of the underlying spirit. We are aware and admit that we have been often misrepresented thus by those of other than our own nationality, and oft times have been quoted as if our Japanese Christian leaders were repudiating the very Christianity they have profess-

ed. It is a very unfortunate thing to be thus interpreted, because it throws some shadow on the international bond of Christian fellowship which ought to be strengthened more than ever at this time when the nations of the world are so divided.

Therefore with no other purpose than to make clear to our nation the true spirit of Christians the Committee-on-Emergency of the National Christian Council of Japan decided to prepare a series of pamphlets. Five such pamphlets were proposed, with the following subjects:

1. The Building of the New Order and Christianity—Rev. Akira Ebisawa.
2. A general view of Emergency Service to be rendered
by Christian organizations Rev. Akira Ebisawa.
3. Spiritual Mobilization and Christianity Rev. Saburo Imai, D.D.
4. The New Era and Christianity Rev. Tokio Kugimiya.
5. Religious Work on the Asiatic continent Rev. Makoto Koyabashi.

I was asked by the committee to take charge of this enterprise, and already four pamphlets have been issued; we expect the last one to be ready in the near future. Though our readers may grasp even from the titles the purpose for which they have been prepared, a further word may be fitting.

The first one deals with the proper attitude of Christians at this critical time for their Fatherland when their kinsmen are struggling with a life-or-death problem. The attitude suggested is based upon a statement by the National Christian Council as to the manner in which, in response to the government's request, we proposed to comply with the purpose of the authorities in dealing with the China Incident according to repeated declarations of policy. We also took advantage of the opportunity to make clear that the final goal of the so-called "establishment of a New Order in East Asia" would be achieved only when the Christian principle of love and justice was observed; and that the problems of man power and material resources which the whole nation is seriously considering would be solved only when individuals come to behave according to inner Christian motives.

I realize that this attitude has given rise to much criticism among our missionaries in this country; and I personally can fully sympathize with them when they feel that they cannot appreciate such an attitude. Perhaps our national heritage makes us peculiarly patriotic at such a time, so that it is impossible for others to comprehend; but we should be greatly pleased if they could only sympathize with us. I wish to see our missionaries share with us our burdens, even though they can not agree with our attitudes or identify themselves with us as Japanese. As I see it, they are sent to our nation to love the people and to lead them in the way of human welfare; therefore it is natural to expect them to show human interest and sympathy toward us. Of course they are free to feel as they may about certain things;

but it is another matter to express their criticism at this time of emergency when the nation is struggling on the line of life and death.

The second pamphlet I prepared is a report of the activities of all the Christian organizations in this country. It is based on the factual data of the report from the Central Committee concerning the various denominations and other organizations allied with the N.C.C. It was intended to give a bird's eye view of Christianity at this time of national emergency, to put on record the facts about how much of service we Christians have actually rendered. While the Christian forces in Japan are considered to be so weak, yet this report shows that we have spent above five hundred thousand yen for various forms of national service during the last two years.

Our third pamphlet, prepared by Rev. S. Imai, was written to give source materials for evangelism in the 2600th anniversary year of the founding of the Fatherland. It is well summarized in concise form under the headings of Japanese culture and nationality, The Meiji era culture and Christianity, The War and Christianity, etc.

The fourth pamphlet, prepared by Rev. T. Kugimya, deals with the succeeding era and Christianity, starting with the Meiji Restoration, and strongly urges that the Christian religion put spiritual content into the coming New Era in the Far East.

We cannot yet tell about the contents of the last pamphlet, as the manuscript is not yet in our hands; but it is clear that it will demonstrate that the great task of the building of the New Order can only be achieved as the Christian religion is properly introduced to the whole scene.

Thus I have tried to show how the times have led us to prepare new apologetics for the new age and situation in which we find ourselves.

Life's viewpoint

For the service of life below
The needful courage and love
Are ever and only found
In the view of life from above.

Open our eyes, O blessed Christ
That we may see and know
That the view of life from above bestows
Command of the life below.

—Leila G. Kirtland, *Takamatsu*.

The Religious Press

Compiled by WILLIAM WOODARD

EDITORIALS IN "KIRISUTOKYO SHUHO"*

Translation by F. H. B. WOODD

The paper famine and press publications

In these days economy of materials is being emphasized and particularly economy in the use of paper. The amount of paper used for press publications is vast so the question of economy in this field needs thought. But how can paper be saved in the field of Christian publications? According to one writer Church dailies, weeklies, monthlies and other periodicals number several hundred in all—a perfect "Noah's Deluge" of literature. Furthermore, among these publications some are produced in three or four forms; so it is obvious that a good deal of paper is used up unnecessarily. At the risk of giving offense one must say there are a number of papers whose only *raison d'être* is that they serve the interest of some single individual or small group. The writer feels that the Christian world should wake up to this fact and set out on a campaign not only for united evangelism but for control of press publications.

Of course, it is natural that individuals or bodies should each want their own publications. But they should learn this: separated from the Main Body they face their downfall. If we examine our church press from that viewpoint, how does it stand? Each diocese has its own publications. Each church even publishes its own sheet. That is not necessarily bad, but the question needs examining as to whether such practice reveals an indifference toward the Main Body. In these circumstances, why call ourselves the Catholic Church? The name hardly fits. The weakness of the SEIKOKAI is just here, in the feudal autonomy of the separate dioceses. When one thinks of the control of the church press from this standpoint it assumes a profound importance. May the number of those who see the need for restricting church press publications increase! This is no mere conventional plea arising from the paper famine. Rather it is an important truth which may be helped to find acceptance through the present circumstances. Perhaps this paper should be the first to go. (12-1-39.)

[For those unfamiliar with the situation at first hand it should be stated that the problem raised is by no means limited to one denomination but is characteristic of all.—W.W.]

* Organ of the Seiko Kai (Episcopal Church in Japan).

The 2600th anniversary National Foundation Day

In celebrating *Kigensetsu*, the feeling that should be uppermost is gratitude. When one reverently ponders the story of the beginnings of our nation, one realizes that this lovely "land of the gods" did not come into existence by chance alone, nor without toil. It was the result of the extraordinary efforts and struggles of the Founder of our Imperial House and of our distant forefathers. Those of us who read history must above all give heartfelt thanks for the Imperial benevolence displayed in the Emperor Jimmu's early labours; and, as an attempt to repay a thousandth part of that Imperial grace, we should surely strive to renew our own determination. Consequently we should carefully avoid any rowdiness which might take place under the pretext of "celebrating" the festival.

We must never forget that the hand of God was with Emperor Jimmu. Unceasing self-revelation and guidance from Above was manifested in his campaigns. And so, as soon as he had completed the pacification of Yamato, he set up an altar on Mt. Karasumi dedicated to the "God of Heaven." The words "The spirit of God descending shone upon me and helped my bow," indeed express his belief. Yet if one considers the spirit of our people to-day, one wonders whether this strong faith still exists. To proclaim the ideals of our country, or to shout aloud the virtues of the national spirit without that faith is nothing more than mere words without reality. Empty boasting is no way to exalt the national thought. As we face *Kigensetsu* we must ponder the ancient history and learn something of the strong faith which pervades it.

The ancient Israelites by the help of God crossed the Red Sea, were led by the cloud and the pillar of fire across the desert, founded their nations in the land of Canaan and built a strong national faith upon the facts of their history. The thing that we desire in our people is just such a strong faith, and a spirit of thanksgiving, founded upon the history of our country's origin. (2-9-40.)

ARTICLE IN "DASWORT VOM KREUZ"*

Translation by DR. E. HESSEL

The eschatology of the Gospel

Our theme can not be discussed by historical methods. There may be differences in the outlook of Matthew, Mark and John but it will not be our goal to discuss them. On the contrary we have to consider the scriptures as an entity and to think as theologians. We have to deduce *the dogma*

* A bi-monthly journal published in Japanese and English by the "Brotherhood Under the Cross," an independent association for theological research.

from the scriptures and avoid private opinions. Eschatology is the doctrine of the Coming of the Kingdom of God;—the central doctrine and the goal of all the teachings of the Gospel where the different points of doctrine finally form one great stream of "the dogma."

I

"Repent ye, for the kingdom of heaven is at hand" is the key to Jesus' message. His actions and preaching centered around this Kingdom of God which, to use Schlatter's words, means "the absolute domination by the Lord Almighty." The Lord Almighty is the possessor of all creative powers. He is the sovereign of the whole world, past, present and future. But the Sovereignty of God is not symbolized in the ways of the powerful of this world. It is manifested in the way of Christ from the manger to the Cross and in salvation through His blood. Not in contrast to but in fulfillment of the sovereign Majesty of the Almighty, Jesus goes to the Cross, and the resurrection is the seal of God over this event. Only because of his relation to this Coming of the Kingdom is John the Baptist entitled to higher honours than the prophets of the Old Testament.

II

"Repent ye, for the Kingdom of Heaven is at hand." Each part is complimentary. Each is at the same time presupposition and consequence; without repentance the Kingdom is not at hand, without the proximity of the Kingdom repentance is only a word.

Thus the thought of the eternal Kingdom of God is not to be interpreted under categories of space and time. It is eternal: infinite in itself, without beginning and without end. The Judgment and the Mercy of God are not tied up to a certain period or to a certain historical happening but belong to the past and future as to the present. The Almighty handles his Sword with eternal right and majesty and no human period, history or institution can claim any rights from the Judge of the world. This great new knowledge was delivered to us by the Reformation when we were freed from the institutional thinking of the Roman Catholics. Therefore we do not feel obliged to enter any discussion about the so-called present form of the Kingdom of God.

III

Those who emphasize the present realization of the Kingdom of God, especially the religious socialists, base their doctrine on the famous verse, "Behold the Kingdom of God is within you," but they do not quote the other numerous words which contradict this conception. And they do not see that they have some suspicious relation to the Adventists and supporters of millenarianism who are misled by a materialistic interpretation of Daniel. Their main interest is to interpret the absolute Sovereignty of God in an

immanent way: the Kingdom of God is turned into a—perhaps very inspiring but never-the-less wholly humanistic—effort to better the conditions of this world. But even if the Kingdom is as inconspicuous as a mustard seed, never-the-less it will be a transcendent, world-without-end reality, the reality of the Almighty.

IV

Therefore we discard the problems of historical interpretation and conclude that we only can follow as closely as possible the main trend of the Gospel and simply are not asked to understand the Sovereignty of God in any other way than that of the Bible. We are not worried about whether there were any nationalistic ideas connected with the conception. No doubt Jesus felt as a Jew and loved his nation. But he preached the Sovereignty of God over the whole world.

V

But have we not neglected the really apocalyptic side of our problem? "The Kingdom of God is at hand" means: We are all standing before the tribunal of the Almighty awaiting His merciful Will and His decision here and now, just as we shall stand before Him in time to come. Under this aspect a thousand years are like one day and a century of more or less progress does not make any difference to the Sovereignty of the Almighty!

(Dec. 1939)

Rev. Y. Matsutani.

RESUME OF EDITORIAL COMMENTS IN "FUKUIN SHIMPO"*

Translation by WINBURN T. THOMAS

Where are justice and reverence to be found?

The Bible says God created man in his own image, but modern man creates his god in his own image. It is doubtful today if Christians believe in the God of justice. We are restless today because of our fate, i.e., we have incurred the displeasure of God. We live in an environment in which there is no sharp feeling of reverence. We are indifferent to our own sins yet we criticise others for doing the same things of which we are guilty. (9-14-39).

Christian asceticism

The Zen sect of Buddhism employs a system of ascetic religious discipline certain features of which Christianity might well employ. Today despite the national Spiritual Mobilization movement, special disciplinary demands are being made on the people. Since the purpose of education is training, it is not irrelevant to require students to engage in manual labor or garden-

* Weekly newsmagazine of the Church of Christ in Japan (Presbyterian-Reformed). The resume, before being somewhat shortened by the compiler, was approved by the editor, Rev. Zai-ichi Hidaka.

ing. The most important thing is to aid those who are going to the front, and to share the responsibilities they have had to leave. To do this is to catch the significance of the Emergency. Some women today are spending all their time and energy in connection with the national defense organizations with which they are connected, to the neglect of their household responsibilities. Better that each person fulfill his duties on the stage to which he is accustomed than neglect them for tasks in which he is less skillful. According to Zen, death is life and the present life is its shadow. In this existence, in order that we may not be perplexed by events, we undertake penance. Christianity differs in that it makes our ordinary lives moral and pure and perfects our personalities. Daily lives are the materials which make up our training. While Zen believers undergoing *gyo* are conspicuous by their habits, Christians fulfill such obligations in the daily routine of their work while in contact with others, and are thus indistinguishable from other men. To heed constantly the voice of the Holy Spirit, to resist the temptations of the devil and to maintain the living Christ in our daily lives requires great inner endeavor. If a housewife manifests this attitude in the course of her work she can greatly influence children, home and friends. Christians have no special life program for the duration of the Emergency. Wherever they may be they are in a stage of training in fellowship with the living Christ. (12-7-39)

Greetings to two School Presidents

Tsuraki Yano, former principal of the Hikone Higher Commercial college has been elected president of Meiji Gakuin, a Church of Christ in Japan boys' school in Tokyo. Aoyama Gakuin, a Methodist institution, has chosen as its new leader Junzo Sasamori, former principal of the To-O Gijiku. These schools were famous during the Taisho era because of their superior English instruction and their contacts with the West, even to excellence in baseball. Today, however, they have relinquished leadership to the government schools, especially the former which has suffered since Meiji University was established with almost the same name. As it is now seeking to regain its former prestige, we welcome the new president to whom is entrusted this responsibility. Aoyama Gakuin which has effected changes in accord with recent nationalistic thought, and begun to accommodate women students, is in a more favored position. Moreover, during the presidency of Abe, the school received huge gifts for educational purposes. As these two representative schools are closely related to the state of progress in their respective denominations, we are very much interested in them. Some one has insisted upon the uselessness of Christian educational institutions because of the scarcity of Christians among the students. While the period

of 4-5 years is short, it is difficult to evaluate the influence of the school upon individuals during that time. Because the period is inadequate the school leaders are charged to work industriously to influence the students while they have opportunity.

Formerly [in the Tokugawa period] there was need only to distinguish between Christianity and Buddhism. Today it is necessary to make distinctions between the different kinds of Christianity. The supporters of the two schools must be faithful to their new leaders, one with governmental school experience, and the other with a long record in a private institution. While these two men have been previously successful in school administration they may henceforth not be able to cope with the problems of church. In event of their failure, the churches must take the responsibility for it, for it is the latters' responsibility to see that they succeed. (12-14-39)

Half-way advocacy

President Roosevelt recently held a press conference to discuss possible contributions to world peace. It is said that his points were very abstract, resembling closely the late President Wilson's 14 Points. Wilson, however, was much more earnest in his desire to establish Christian morality. We see behind America's "defence" expansion sinister motives rather than necessity for defence. Borah also recognized the threat to Japan in the fortification of Guam. The peace and military preparations of Roosevelt appear to us contradictory. His proposal is egoistic and shows his willingness to exploit Christianity. It is our hope that he will act according to Christian morality. American Christianity is always earnest in peace movements, social reformation, etc. What has it to say about the present? Paul's attitude was quite different from that of modern politicians who discuss international problems across a table-top. Roosevelt's interference is quite different from that of the Pope even though both are on behalf of the same peace. If the former should follow Wilson he would forfeit his present position, but his possible Christian influence is more valuable than to hold the presidency. As his attitude will influence American religious workers we cannot but give them this warning. (1-18-40)

The development of Nationality

"The mother is born with the birth of a baby," and becomes successful through a consciousness of the new situation in which she is placed. This consciousness of one's situation plus experience are indispensable requirements not only for people but also for states. In Manchuria and China, for which Japan is fighting, many Japanese are disgracing their country's mission by applying themselves solely to money-making. The government

should take effective measures to expel the speculator who causes the world to misjudge Japan. New phrases have been coined, the people have been lectured, and the nation taught to worship at shrines, but selfish speculation still remains. There is really only one solution for the problem. Christianity has proved its ability many times in history. (2-22-40)

Success by chance

Accidents, misery and war are the last things that man wants, but they are the sources of his most precious experiences. If we know how to turn them into account, we can avail ourselves of unexpected profit from them. In case of illness, the presence of fever or pain is not necessarily an indication of its becoming worse, but may be the first step to natural recovery. War should not be blamed for its cruelty. History testifies that it sometimes spurs the progress of civilization though it occasions temporary disturbance and misery. Belligerent powers may not be defeated by over-estimating their misery. When they are suffering and striving in war, they are fitting themselves better for the order providentially devised by the one God of love. The degree of thoughtfulness of the universe is beyond human discernment, but it really exists even in the presence of evil. Human achievements, no matter how much thought man has put into them, are chance successes. (1-25-40)

FROM KIRISUTOKYO SEKAI (The Christian World, Congregational)

Some characteristics of the Foundation of Japan

(This article is the substance of an address delivered by Professor Yoshitaka Otani, Doctor of Jurisprudence, at a two-day conference for pastors and laymen of the Kumiai Church. The reporter gives the introduction and conclusion first and then a condensation of the body of the address. This latter consisted largely of historical allusions which will have no significance to the average foreign reader and so much of it is omitted in the translation. —Compiler).

In his introduction Dr. Otani said, "I should like to put stress on the words of Jesus when Peter cut off the ear of the servant of the high priest, 'He that takes the sword shall perish by the sword.' Japan has not been established by military force but by superior morality." He then proceeded to speak for an hour and a half during which he expounded the *Kojiki*.¹ In conclusion he said, "There is no contradiction between the three creative gods of Japanese mythology and the doctrine of the trinity of Christianity. Nothing but the Imperial idealism of Japan is adequate to guide the peoples of China and Manchuria. For the leadership of New China and the manage-

1. The Chronicles of Ancient Events, A.D. 712.

ment of affairs concerning the Incident there is great expectation in a Christianity properly harmonized with the Japanese spirit. The responsibility of the churches is heavy and I deeply desire them to carry out their mission."

Fundamental difference between Oriental and Occidental ideas

The occidental has seen the universe as a realm in which the strong controlled the weak through the power of the law of cause and effect. But the oriental has seen the world as a harmony of heaven and earth, positive and negative. From centuries and centuries of different environment came differences in foods which gave rise to different characteristics, and from this there arose a different view of life. The establishment of occidental nations was through struggle, that of the oriental nations through harmonization. It is this that gives rise to the differences between conquered and harmonized nations.

Differences between China and Japan

The fundamental concept of China is that of a virtuous man ruling the world under a mandate from the Lord of Heaven¹—the idea of a "Kingly rule" of benevolence². The faith of Japan is that all creation has come from the union of the High-August-Producing-god,^{3B} and the Divine-Producing-goddess^{3C}—the concept of the "Imperial way" of a virtuous hereditary government.⁴

Japanese Shinto has believed in the so-called three creator gods³ and has recognized in them an over-ruling god^{3A} and creating gods. But because it has made the latter two central the idea of harmony and union has been dominant. The result of the idea of harmony and union between man and woman has been the family system; between blood relations the clan, and between ruler and subject a nation where harmony prevails.

In the thought of ancient China only the Lord of Heaven is recognized as having a position as high as the Japanese accord The Divine-Ruler-of-the-August Center-of-Heaven.^{3A} But the Chinese do not recognize the positive and negative principles as gods. These are considered only categories of natural processes. Therefore, although in the principle of the Kingly-way

1. The reader is cautioned not to read into the oriental words western or Christian ideas which do not belong there.
2. *Tokuchi shugi no Odo-shiso*—It is interesting to note that Dr. Genchi Kato in page 62 of his "Shinto" says that *tokuchi shugi* was the basis of family love in patriarchal Japan.
3. A. *Ame-no-Minaka-Nushi no Kami*.
B. *Take-Mimusubi-no-Kami*.
C. *Kami-Misubi-no-Kami*.
4. *Tokusei shugi no Kôdo-shiso*.

China emphasized the harmony and influence of virtue, in the matter of building a state it was faced with the difficulty of accomplishment and so fell under military rule. However, in Japan the concept of the Heaven-descended race (*Ten-son*)—i.e. the Imperial family and its clans—was carried out in building up a harmonious nation.

The *Nihongi*¹ in speaking of the Emperor Jimmu, mentions his "conquest of the east," but this is a mistaken idea arising from Chinese concepts. The *Kojiki* simply says he "went east," and is correct. It was not a conquest but virtuous influence (peaceful pacification). Nagasune-hiko's opposition to Emperor Jimmu was a sad affair brought about by his misunderstanding of the Emperor's real ideas.

Principles of Imperial tradition

There are twelve fundamental principles of our national tradition and character. These became fixed during the thousand years preceeding Emperor Jimmu. They are:—

1. Japan is a genuine monarchy.
2. Only descendents of the Sun Goddess shall be sovereigns.
3. The throne shall be occupied in accordance with the principles of lineal descent.
4. The throne shall endure forever.
5. The Emperor shall rule his people by moral principles.
6. Force shall be appealed to only when rebellious ones oppose these moral principles.
7. The Imperial household shall stand aloof from money-making enterprises.
8. The Imperial administration shall not be arbitrary but shall be in consultation with the elder statesmen and the people.
9. The Emperor shall pay homage to the Sun goddess and respect the counsel of the gods.
10. The Emperor shall be the commander-in-chief of the army and navy.
11. The Emperor shall encourage the economic development of the country.
12. All the people shall cooperate in the Imperial enterprises with deep reverence and loyalty.

In short, Japan is the only state that has been established by means of the sovereign's virtue and conduct rather than through force of arms and in which the people are ruled by the virtue of the sovereign. From this point of view there is nothing like it in all the world.

"Tenno" means "Lord, Heavenly God." The Tenno is "god incarnate" be-

¹ The Chronicles of Japan, A.D. 720.

cause he has come down to this world to govern his land and people in accordance with the divine will. A merely long history is worth nothing. The real cause of the unparalleled dignity of our national characteristic is its intrinsic worth and it is for this reason that we commemorate the 2600th anniversary of the founding of our empire.

Nippon

I have seen beauty—
Flaming clouds at sunset;
Seas dyed with scarlet as the night comes on;
Bowers of flowers mirrored in the lakelets;
Grandeur of gorges;
Fuji in the dawn.

Lacy green trees outlined in misty vistas
Suddenly lighted by a flare of maple leaves;
Far below the mountain-top the ripening rice-fields
waving
'Round little brown mud hovels with straw-thatched
eaves.

Too wonderful for earth, O lovely Land of Morning,
Death lurks forever in your rocks and rain,
Yet surely as the rising tide flows back once more
from ebbing,
Out of destruction beauty comes again.

—Lois J. Erickson, *Takamatsu*.

Book Reviews

Compiled by C. K. SANBURY

THE MADRAS SERIES, International Missionary Council, New York-London,
7 Volumes. \$7.50 or 30/-.

Not the least valuable part of the recent oecumenical conferences of Oxford, Edinburgh and Madras has been the literature produced in connection with them. Here we have in permanent form the fruit of the Christian Church's thinking on a world-wide scale. Nor has the outbreak of war lessened the relevance of this literature. Especially at Madras the shadow of international conflict was never far distant and at all the conferences the thinking and working together has been directed to the contemporary situation. May it not be that God gave to His Church the time for these three conferences in order to fit her in thought and vision for this hour of trial? The Madras Series naturally receives most attention in the columns of the Japan Christian Quarterly. Reviews of the seven volumes follow in the succeeding pages. They will serve to shew something of the stimulus, it is hoped, which is to be found in these books for all who are concerned with the Church's missionary work throughout the world. C. K. S.

VOLUME ONE—THE AUTHORITY OF THE FAITH. 207 pp. \$1.25.

This first volume is not a general discussion of theological problems, but has a specific purpose. It consists of a series of essays designed "to carry on to a further stage" the issues raised by Dr. Kraemer's great book "The Christian Message in a Non-Christian World," which was written in preparation for the Madras Conference.

The first essay is by Dr. Kraemer himself and is a restatement of his general position. It may be summarised as follows. The Christian revelation as the record of God's self-disclosing revelation in Jesus Christ is absolutely *sui generis* and, therefore, completely discontinuous with the whole range of human religious experience. "God as He is revealed in Jesus Christ is *contrary* to the sublimest pictures we made of him before we knew of Him in Jesus Christ." Natural theology is thereby declared inadmissible, nor can the non-Christian religions be related to the Christian revelation in terms of preparation and fulfilment. Dr. Kraemer asserts that the only possible standpoint for Christians is "within the realm of the Christian revela-

tion." To adopt some wider ground from which to appraise the Christian revelation is simply to adopt another ultimate standard than Christ and thereby to land oneself in hopeless confusion. He also demands that the Bible be accepted "as the central orientation-point for our theological thinking" and not just as a repository of texts to bolster theological views which are really a mixture of Christian tradition and "various currents of ancient and modern thought."

The essay concludes with an interesting comparison of Clement of Alexandria and Karl Barth and a guarded recognition of the working of God in some, at any rate, who have been brought up under the non-Christian religions.

What have other writers to say of the issues raised by Dr. Kraemer? Dr. T. C. Chao of Yenching University has the same starting-point—God's act of self-disclosure in which "the initiative entirely belongs to Him." But he makes the point that this Divine revelation challenges men to decision "not upon the strength of dogmatic assertions, but upon the reasonableness as well as the powerful reality of God's holy and loving purposes for man."

Professor D. G. Moses of Nagpur, India, follows with an important paper on the central "Problem of Truth in Religion." No defence of the Gospel in utilitarian or cultural terms alone, he claims, is adequate. Professor Moses in the main accepts Dr. Kraemer's position, but he stakes out a claim for the human reason, not indeed before, but after it "has known the revelation in Jesus Christ."

Three papers dealing with particular aspects of the matter follow. Dr. K. L. Reichelt, the head of the well-known Christian monastery for Buddhists near Hong Kong, develops a Logos-philosophy on the lines of the Prologue of the Fourth Gospel as the starting-point for his approach to non-Christians. Dr. A. G. Hogg, recently Principal of Madras Christian College, draws a valuable distinction between 'non-Christian faith' (i.e. the element of basic religion in the worshipper) and 'non-Christian faiths' (i.e. the various religious systems of the world), which suggests a reconciling line of thought between the Barthians and the 'fulfilment' school. Dr. Karl Hartenstein, director of the Basel Mission and a close associate, we are told, of Karl Barth, accepts and elaborates Dr. Kraemer's position.

The last two essays are in the nature of a summary of the discussion. Dr. W. M. Horton in an attractive paper entitled "Between Hocking and Kraemer" describes his own spiritual pilgrimage in the years since the Laymen's Commission. Many readers will find in it a reflection of their own experience. Professor H. H. Farmer of Westminster College, Cambridge, performs a valuable reconciling service by examining such words as 'fulfilment' and 'revelation' and shewing how often supposed differences are due

to the ambiguous use of terms. His contribution is one of the best in the book.

The volume closes with a statement presented by the German delegation and with the Findings of Section I and V of the Conference.

Space forbids any discussion of the issues raised in this book. It must suffice to say that it is an addition of first-rate importance to the growing literature on the central problem of Christian theology to-day—the nature of Revelation.

—C. K. S.

VOLUME TWO—THE GROWING CHURCH. 286 pp. \$1.50.

Volume Two is, as the prefatory note states, "a series of statements or pictures showing how the living church grows in every part of the earth." Thus one discovers, for instance, that a little British Methodist Church, with all the characteristics peculiar to Methodism in older Christian lands and many of the idiosyncracies of the British as well, is developing nicely on the Gold Coast of Africa. In like fashion a Lutheran Church on Norwegian lines is growing up among the natives of Madagascar. The Presbyterians have gotten in theiricks, we learn, in the Belgian Congo and in British Nyasaland, the Anglicans in Uganda and South Iran, the Evangelical church in North Iran, and so on. Not all the writers, however, are as frank in admitting the divisive result as the Rt. Rev. W. J. Thompson, Bishop in Iran, who says of that area, "We foreigners are responsible for this unhappy condition and we must take the lead in trying to heal the division." Similarly, in speaking of the scattered geography of the South Pacific Islands and of the separateness and exclusiveness of the several denominations there, the Rev. J. W. Burton says, "There is no such thing as a Pacific Church."

Nevertheless, neither the dogmatism nor the divisiveness of the denominations should blind a surveyor to the great blessings that Christian missionaries and churches have brought to non-Christian lands and peoples. In pioneering stages, indeed, it is debatable whether a denominational spirit and enthusiasm are not a distinct asset to Christian advance. But the way in which the churches in such a field as the Philippine Islands tend to draw together into a United Evangelical Church is a cogent prophecy of what will eventually and inevitably happen elsewhere when social and financial conditions permit. The "baptism of indigenous habits" into Christian usage, as described by the Rt. Rev. N. B. Hudson, formerly Bishop of Labuan and Sarawak, indicates also how ultimately there must be a divesting of much of the western trappings of Christianity and the assumption of more native culture and atmosphere. How rapidly a sense of genuine independence

develops in a native church is well illustrated in the history of the Javanese Church as reported by the Rev. E. G. VanKekem, as well as in reports of the Nippon Kirisuto Kyokwai and the Kumiai Church, which are also included in this volume. Incidentally it may be observed that the Japanese churches have no peers among the younger churches in self-support and national pride, to say nothing of the degree of missionary devolution found among them. The Korean Presbyterian Church still boasts both of its vigorous evangelism through Bible study and its Nevius plan of finance. Korean laymen are probably more advanced in the technique of lay leadership than any other national body of Christians.

The volume concludes with the findings of Section II of the Madras Conference with respect to "The Church—its nature and function." The theme of the volume throughout is "Go ye therefore and teach all nations, baptising them. . . ." The essential task of the church is of no less dimensions.

—*T. T. Brumbaugh.*

VOLUME THREE—EVANGELISM. 423 pp., \$1.50.

This book considers evangelism on the background of Christian history and world geography and the on-going life and activity of the Church. Chapters One and Two deal with the modern period and are contributed by Professor Latourette. He finds a great variety of conditions but the methods used have been chiefly evangelistic, literary, educational, and medical. There has been a great variety of Christianity propagated, but there is now growing cooperation and even union on the mission field, exceeding that at home. At the same time there has been a divorce of religion from politics at home and abroad (royal, state or company aid to missions) more complete than ever before. However, missionary authorities and missionaries have done much to mitigate the exploitation of their governments and nationals abroad.

One the whole there has been a high standard required for baptism. Hence mass conversions have not been general and this has meant small Christian communities. At the same time Christian culture has effected important "mass modifications" on non-Christian societies, and Professor Latourette suggests that mass conversions may occur later on. Perhaps more attention might have been given to the incidence of "conversion," whether among individuals or groups, in certain classes of society or races of a certain economic status.

The Bishop of Dornakal supplies the chapter on "The Basis of the Church in Evangelism," presenting the Church as the continuation of the work of Christ and the Apostles in witness and salvation. Dr. Mott presents the

symposium on "What is Evangelism?" The answers are varied and interesting. But in general they may be summed up as personal *and* social renewal in and through Christ, by means of the preaching of the Gospel in word *and* in deed, and response to the will of God as made known through Christ and his individual witnesses and his corporate body the Church.

The study of evangelistic work in India includes a summary of the values and dangers inherent in the mass movements among the depressed classes and aboriginal tribes, together with various constructive suggestions looking toward more effective group evangelism. There follows an outline history of the Five Year Plan of Evangelism in which the Church is central. Faith missions and independent missionaries, it is pointed out, often fail in spite of zeal, because they do not adequately build the Church.

The chapter on Evangelism in China deserves special study in Japan, where evangelistic methods have already become stereotyped. Surely with more cooperation Christian institutes, museums and even Christian broadcasting could be established in this country also, to the stimulus of the whole Christian movement. Touring evangelistic bands, stopping long enough to give a clear outline of Christianity and to organize continuing groups, suggest an alternative to the evangelistic meetings addressed by a limited group of outstanding leaders which have become conventional in Japan. In this connection attention should be called to Dr. Axling's judgment that the new special types of evangelism call for a united front of all Christian agencies. Incidentally the population of Japan is still seventy million, in spite of the typographical error on page 187.

Space does not permit more than reference to the chapters on the Philippine Islands, the Netherlands Indies (heartening in regard to the conversion of the mystical type of Muslims in Java), the Near East (with its problems of the presentation of the message, and hopeful reports of progress in Iran), Africa (which is now occupied and responsive as Central Asia is not), and the twenty countries of Latin America (where aborigines and intellectuals are still largely unevangelized and are in danger of turning to occult or extreme faiths). The chapter on "Characteristics of German Evangelical Missions" should be noted. It introduces the work of Dr. Keysser among the Papuans of New Guinea and that of Dr. Gutmann among the Bantu of Africa, both of whom have made successful approaches to tribal groups as such.

"The Unfinished Task" provides some surprises as to the relative occupation of various mission fields and the measure of success attained, one Chinese puzzle of misplaced lines on page 280, and a powerful challenge to renewed effort.

"The Findings of the Madras Conference" relative to Evangelism are

given, and pages 378-379 contain a very fine summary and conclusion.

—L. S. Albright.

VOLUME FOUR—THE LIFE OF THE CHURCH. 425 pp. \$1.50.

This volume brings together materials from many different sections of the conference, and therefore lacks the unity that is desirable when a reviewer undertakes to give the gist of a book.

In the first chapter on *The Inner Life of the Church*, Worship is given the initial place of importance. Emphasis is not only placed upon all the instruments and devices of worship familiar to western church history but also acknowledgement is made that "the use by every worshiping group of its native heritage of speech and posture, of verse and music, of craftsmanship and architecture, not only helps to make Christ's Church the true home of men, but should be the offering of each nation's gifts to the Crucified and Risen Lord."

Also strategically placed, perhaps to confute the effort made in certain other than Christian circles to destroy the family as the center of human culture, is a significant section on the Christian home. Monogamy and conjugal faithfulness are here and elsewhere in the volume given place as essential foundation stones of any stable social order, more particularly of the Christian ethic.

"Christian Education" is stressed as including all that was once taught as "religious education" but also emphasizing evangelism, and all the instrumentalities of an enlightened church are invoked to achieve the desired goal of Christian character and citizenship in an interrelated society. Motivated thus, evangelism can in no wise be regarded as proselytism.

"The Christian ministry of health and healing" is recognized to be motivated by "a rediscovery of the therapeutic value of religion,"—not a means to an end but "the outflowing of the goodness and compassion of God." Ministration to physical needs has spiritual effects; ministration to spiritual needs has physical effects. . . . Of the relation of body to spirit it can be said, 'What God has joined together, let not man put asunder'."

In compiling the reports comprising the chapter on "The Indigenous Ministry of the Church," the Japanese delegates seem to have had large influence; for, in addition to all that is stressed as needed to produce good ministers we find repeated reference to the experience of the Japanese church and much of Dr. Kagawa's emphasis on the larger use of laymen as a means of carrying the Gospel beyond the walls of the sanctuary. Of the "older churches" in such lands as America it is said, "Only the Oxford Group Movement carries on lay evangelism with any marked success."

Of the need for and the training of missionaries for future service in the "younger churches," Dr. T. Matsumoto along with the representatives of other such lands says, "Japan needs those missionaries who are willing to work within the framework of the indigenous church as fellow-workers and who, however, have the spirit of initiative in opening up new ways of work."

The need for more and better Christian literature in all the relationships of present-day life received so much consideration at Madras that just the recommendations therefrom would fill this issue of the Japan Christian Quarterly.

To this reviewer the chapter on Cooperation and Unity was the most interesting in the two volumes he has perused. "Cooperation" (though not actual *unity*, apparently) is regarded as "in line with the will of God and . . . thus essentially Christian." Movements toward the union of Christian churches are however, reported from almost all the so-called mission fields. It is interesting to compare here the Basis of Union proposed to unite the churches of South India with the proposals emanating from the Commission on Church Union in Japan. This reviewer feels bound to say that the latter sound much more like the New Testament. Sacerdotalism and ceremonialism have little place in the Japanese formula, and one wonders whether this may be due to less of the influence of the so-called "older" European and American churchmen in framing it. With all the younger churches in Protestantism, however, recognizing that "it is the will of God that His Church should be one" it seems probable that union will be realized more readily on the mission fields than in the older Christian communities and that this may be a factor in bringing even the mother churches to reunion at the Table of their common Lord and Saviour.

—T. T. Brumbaugh.

VOLUME FIVE—THE ECONOMIC BASIS OF THE CHURCH.

Edited by J. Merle Davis. 596 pp. \$1.50

This volume is the result of nearly ten years of field studies on the economic and social environment of the younger churches with special reference to the problem of their maintenance as "self-governing, self-supporting and self-propagating bodies." In it is collected a wealth of information, which will be of the greatest value to the general student of Missions and particularly to missionaries.

The thesis of the book, which is amply sustained, is that too little thought has been given to economic and social factors in the environment of the church. Evangelism, education and medical work are the three dimensions in which the missionary movement was first conceived. The economic and

social environment of the church form a fourth dimension whose importance is now being forced on the attention of missionaries and leaders of the younger churches alike by a twofold pressure. On the one hand, the financial support of the Western churches has been drastically reduced; on the other it seems likely that political developments in many countries will force the younger churches to rely more fully upon their own resources than in the past. This twofold pressure has revealed a weakness in the methods adopted by the missions of most of the sending nations when "they launched the Christian enterprise upon a scale of expenditure that is above the supporting power of the people."

Surveys of the environments of the younger churches show that, with some exceptions of which Japan is one, the population is predominantly rural and economically depressed. "Some 80 per cent of the Christians of Asia are struggling with these adverse conditions." In the case of Japan an unusually high percentage of church members belong to the urban middle class but the rural districts which are almost untouched by the Christian movement are burdened with debt and are economically depressed. It is difficult to build a "self-supporting, self-propagating" church in such an environment. However many examples are given of a surprising degree of success, notably in Korea, Sumatra and Burma, where conditions might be regarded as least favourable.

The church in Korea illustrates one essential method in achieving self-support, viz., the widespread use of unpaid lay workers. One case is mentioned where a minister used fifteen lay preachers to help him with five churches. Here the present policy of trying to place an ordained minister in every small church imposes a burden which would crush the life out of scores of small churches if foreign subsidies should be withdrawn. It is sometimes said in explanation that the level of education is lower in Korea and that lay workers there need not be so highly trained. But why should a highly educated layman with a certain amount of Biblical and theological training not be able to appeal to highly educated people of his own class in this land? The wider use of lay leadership and its adequate training is undoubtedly an urgent problem for the Christian Movement in Japan, as in other countries.

Another important factor in developing self-support which is well illustrated in the book, is the importance of making the church an integral part of the community life. Before the arrival of the church a community is already absorbed in financing many customary activities, and the church comes as an alien institution. Christians cannot escape from support of other activities of the community and do not always feel a keen sense of responsibility for the support of the church. "Unless the church is so closely

related to the life of the Oriental Christian that he feels he cannot do without it he will give it the 'left-overs' of his income and time and will continue to give the bulk of his substance and allegiance to those demands in his daily life that are most insistent, concrete and vital. "The placard on a church in interior China—'Christian Service Station'—comes close to the heart of Christ's Gospel and gives the non-Christian passer-by an intelligible understanding of the nature of the new Religion."

In the concluding section—"Findings and Recommendations"—practical suggestions are made. It is recommended that the economic life of the church and the problem of self-support be put in their proper setting as spiritual problems, and that "courageous changes" be made in the method of granting financial aid to the younger churches.

—G. E. Bott.

VOLUME SIX—THE CHURCH AND THE STATE. 314 pp. \$1.50.

With the exception of a brief section, covering only twenty-one pages in all, in which the findings of the Madras conference relating to the problems under discussion are published, this volume is made up of material gathered since the meetings. The editors themselves recognize that this supplementary work had to be done under the pressure of a limited time allowance and without thorough preparation and that the volume suffers accordingly. The book as it stands is largely from the pen of the chief editor, Kenneth G. Grubb. He contributes three preliminary chapters dealing with general problems, and is also responsible for discussions covering Latin America, colonial areas under the administration of European powers, and the Balkan states. Only two fields are left to the discussion of authorities on special areas, namely, Muslim lands and the Soviet Union, the former being treated by S. A. Morrison and the latter by Paul Anderson. The Far East, owing to the misdirecting of a manuscript, is not dealt with at all. The scope of the book is thus greatly restricted. This limitation is, however, in part deliberate, in as much as the general question of Church, Community and State was the special subject of the Oxford Conference. The volume is, in fact, concerned only with "a discussion of the position of the younger non-Roman churches and of certain non-Roman religious minorities, as contrasted with that of Roman Catholic, Orthodox or Protestant communions of the traditional Christian world of the West."

The reader should approach the volume under review with these self-imposed limitations in mind. He will probably feel that it is all the more regrettable, under the circumstances, that the discussion of an area so important as the Far East was not included. He will undoubtedly also feel that

it is something of an anomaly that so much attention should be devoted to evangelical minorities in Latin America and the Soviet Union. The editors admit this in so many words. They think, however, that the anomaly is mitigated by two circumstances: first, that positive Christianity, regardless of land, must concern itself with an evangelism that "breaks through the vicious and depressing circle of self-satisfied humanistic secularism into which nominal Christianity of all shades often resolves," and, secondly, that evangelistically-minded Christian minorities "are not concerned with the denunciation of the historic Christian tradition, but with the reclamation to the Christian faith of those over whom tradition has long since lost its hold." The reviewer is left with the impression that the difficulties of which the editors were here conscious might have been lightened, and problems in other directions solved, by a fundamental revision of the plan for the entire book.

When we turn from the conceptions and purposes that underlie the book as a whole to specific areas and problems, we are confronted with such complication of issues and intricacy of local variation as to make such generalities as are possible within the limit of this brief review rather futile. Mr. Grubb's analysis of the principal types of national policy that affect the younger churches and his outline of the major internal problems of these churches as they attempt adjustment with the state are splendid achievements. His discussion, illuminated by the incorporation of local data, should really be a book by itself. The field studies are invaluable as concise statements of the history and present status of the problems of church and state in the areas examined. They must be read in detail to be appreciated. It gives one occasion for serious reflection to learn that in central Arabia and Afghanistan the death penalty can still be legally enforced for apostasy from Islam.

"The Findings of the Madras Meeting" on the Church and the International Order (Section XIV) and on the Church and the State (Section XV) make a short chapter in the book, which takes only about fifteen minutes to read. Yet brief as the chapter is, it is difficult to think of any of the real fundamentals that have been left out. It should be a source of genuine gratitude to God that representatives of so many different confessions and nations could draw up such a statement. Differences of opinion on certain points appear, but beneath all differences, it is brave and profoundly Christian.

—D. C. Holtom.

VOLUME SEVEN—ADDRESSES AND OTHER RECORDS. 200 pp. \$1.50.

The concluding volume needs no lengthy review. It contains the ad-

addresses given at Tambaram, the "Message to All Peoples" with which the Conference closed and a full list of the delegates arranged by continents and countries. The reviewer read the addresses morning by morning during the Quiet Time that is observed after College Chapel at the Sei Ko Kwai Shin-gakuin. Read thus they provided much food for meditation and much stimulus to thought and devotion. Two impressions stand out. First, here is the Christian faith grasped, interpreted and at work on a universal scale. The speakers represent countries as distinct as Mexico and the British Isles, the United States and Sumatra, they come from widely differing church traditions, yet with whatever minor differences of emphasis it is the same gospel of God's redeeming love manifested in the life, death and resurrection of Jesus Christ and in the constitution of His Church which animates and inspires them all. Secondly, there is a consistent recognition that in these dark days the Church may have to face crucifixion like her Master, and that, if that be so, she must not fail. Two quotations will make clear this spirit of steadfast loyalty. The Bishop of Winchester in a searching and wise address on "Church and State" ends with the old legend of the traveler stained with blood and bearing a heavy load, who interrupts the banquet of the gods. "Slowly he advances up the hall, until he reaches the table, and then, raising the cross from His shoulder, casts it on the table before them, and with a great cry the gods vanish into the outer darkness. They have reappeared again, the gods of violence, cruelty, greed, power and lust, but they will vanish once again confronted by Christ in an agonizing and suffering Church." The second quotation is from Dr. W. Paton's address on "The Church and the World Community." "It is for us to labour with all of heart and brain and spirit that is in us in the cause of our Master, but we are first of all to be obedient, not first of all to be successful."

"First of all to be obedient, not first of all to be successful"—that is perhaps the supreme message which this searching and inspiring volume brings to us in Japan.

—C. K. S.

NIHON 2600-NEN-SHI, by Okawa Shumei.

Published by ai Ichi Shobō, Kojimachi Ku, Tokyo. c. 342 pp. 78 Sen.

The author of this recently published popular history of Japan states in his preface, "We must through history grasp the laws governing Japanese life, and act in accordance with these laws." In his first chapter he discusses the ancient sources of Japanese history, stressing particularly the *Nihon Shoki*, which he calls the first and basic history of Japan, a product of its emerging national self-consciousness, and a witness thereof to China.

The second chapter uses the illustration of a great river, become so by

absorbing and giving direction to powerful tributaries. So the Japanese spirit has adopted and revitalised Confucianism, and accepted and given new life to Buddhism, both of which are decadent in the lands of their origin. Consequently Japan's is the true unified Asiatic culture. What has been the unifying ideal? The single Imperial line, coeval with heaven and earth. Immeasurably older than the longest dynasty China has known, older than the Catholic Church praised by Macauley, it assures the nation against perishing. There follows a somewhat detailed discussion equating the *Tenno* with the supreme *Kami*, with corollaries. The reverence paid to the members of the Imperial line as such, indicated as incomprehensible to folk of the West, is explained from the point of view of respect paid to parents as objects of "religion" in the family, widened and deepened. Westerners having no continuity in governing or ruling personnel, and thus no national object of such reverence, turn directly to the Father of the universe. This discussion closes with a denial of the positions taken by B. H. Chamberlain in his pamphlet on "The Invention of a New Religion."

Turning to a later chapter, we note his discussion of the coming of Christianity to Japan. After a brief account of the work of Xavier, the suggestion is made that Xavier proposed to return to China as a base from which to win Japan. The success of the Roman Catholic missionaries is attributed to: (1) The fact that the older Buddhism was in decay, and new life was being sought, as is indicated by the appearance and popularity of Shinran and Nichiren; (2) The high moral character and sacrificial living of the Jesuits, as compared with the Buddhists; (3) The culture, learning, science, and schools brought by the missionaries; (4) Their works of charity and healing; (5) Their service as promoters of commerce, particularly importation of firearms! There was no objection to their being foreigners; Buddhism, too, had come from abroad, and seemed to be only Christian Buddhism. It is indicated that the doctrine taught was considered shallow by Japanese thinkers, but the zeal of the Christians was immense. The author thinks this to be largely due to the fact that the early missionaries were Portuguese-Spanish of the intolerant traditions of the Crusades and the Inquisition.

The chapter on the extermination of Christianity closes with two interesting remarks: "Thus the Christianity of Japan outwardly perished, but spiritually it lived. The Christians' faithfulness and sincerity and devotion, with all zeal and purity, were with few parallels in the history of world Christianity." "Thus it came about that we, surrounded by seas, were sentenced to non-intercourse with the outside world—a strange turn of fortune."

The later chapters of the book are naturally devoted to Japan's contacts

with the Western nations, and her assimilation of their culture by her directing spirit. There is a sentence closing this discussion which mentions the establishment of the Diet as the symbol of Japan's adulthood among the nations. There follows the closing chapter on "Japan Facing a World Restoration (Renovation)."

While the book makes little direct reference to Christianity and particularly to Protestant Christianity, it presents the background of Christian work in a form not entirely familiar to most of us, and thus is suited to challenge our thought.

—Willis G. Hoekje.

TODAY IN MANCHURIA, by T. Ralph Morton. Student Christian Movement Press, London, 1939.

The absence of hate in extremely trying times through which the Manchurian Church has passed, the accent upon Christ's victory,—God's call to the Church to find the constructive possibilities in the present strained situation—these are some of the main points in "Today in Manchuria," which forms a sequel to the same author's "Life in the Chinese Church" published some years ago by the Student Christian Movement Press.

Ralph Morton, since 1937 Presbyterian chaplain in Cambridge University, writes out of a wide experience. He has spent ten years in Manchuria and North China, as Y.M.C.A. Secretary, professor of New Testament in a Christian university near Peking, and missionary of the Irish Presbyterian Church in a country district between Mukden and the Mongolian border. His book gives the more recent phases of the history of a church which has passed through the early stages of its foundation in the face of great difficulties, such as the Boxer Rebellion and the 1908 revival, to the gradual devolution of control and increasing indigenous leadership. One danger of the present situation to which the author is keenly alive is that of the process of devolution being reversed, not only in isolated cases of emergency, but as a general principle. His main thesis is that the Manchurian Church has grown up: it can and must have the keeping of its own conscience and the making of its own decisions.

Although the book is written without the author having personal knowledge of the better elements in Japan itself, for its own purpose and within its own acknowledged field, it gives a very accurate picture of the contemporary Manchurian scene. It starts with a review of the history of the Church and the people as a whole, in the political and military phases through which they have passed. As throughout the book, the subject is attacked from the psychological standpoint. Any history book or newspaper account will give a record of external events, but no other book known

to the reviewer gives the feelings of men in this part of the world towards these events with such accuracy and insight.

To present such a reflection of the inward side of history is notoriously difficult. But the author's sympathy enables him to see, appreciate and crystallise in words qualities and tendencies in the Manchurian church and people which might remain hidden from others of a more conservative cast of mind, even though they had spent long years of residence in the country. At the same time the objective attitude of the author regulates his sympathy in such a way that the book becomes a valuable and very timely contribution to the study of the Far East. It provides a unique comment not only on the history of the Christian Church, but also on the movement of political and social forces at the crossroads of Asia.

Contributed.

THE RURAL CHURCH IN THE FAR EAST. by Ralph A. Felton. New York and London: International Missionary Council. \$1.25. 6s. 1939.

This is the complete edition of Dr Felton's book, a special abridged edition of which was printed for the Tambaram meeting of the International Missionary Council.

The book grew out of Dr. Felton's two years in the Far East, as visiting professor from Drew Theological Seminary, one year of which was spent in the Nanking Theological Seminary, half a year in the Methodist Theological Seminary, Seoul, and a shorter time in Japan. Dr. Felton travelled widely in China, Japan and Korea. For almost thirty years he has been closely identified with the rural church in America as a leader and a teacher. His observations on the rural church in the Far East are therefore of more than ordinary interest and value.

The volume throughout is suggestive and constructive, and though written specifically for the Far East will be of value to rural church workers in other lands. The discussions on lay preachers and leadership and church finance are excellent and well authenticated by case studies. In addition to a chapter on church finance there are five appendices dealing with the subject, including an explanation of the 'Lord's acre' plan. The suggested program for a rural church in China, as developed by the Rural Church Department of Nanking Seminary, would be helpful to anyone wishing to identify the life of the rural church with the total life of the community. Separate chapters are devoted to the rural church in China, Japan and Korea. Other chapters deal with the church and rural reconstruction, the church and health, and church-building and equipment. "The whole Christian program in China impressed Dr. Felton" as being a preaching and not a teaching program.

The book is full of practical suggestions for achieving a happier balanced program for the rural missionary and minister. —*John H. Reisner.*

Reprinted from the International Review of Missions, October, 1939.)

FOR WAYFARING MEN: *The Popular Report of the British and Foreign Bible Society.* 105 pages, 50 sen.

This little book is one which affords inspiration to those who read. How the Bible Society manages to produce each year a "popular report" which is always new and yet contains such similar material every time is truly remarkable. The editor is evidently a man of breadth and depth of vision as well as a master of English prose.

This year the editor takes as his basic picture the Wayfaring Man of Isaiah 35:8. He goes on to tell of other "wayfaring men" from King Arthur's knights to the present day—pilgrims and pioneers, apostles and evangelists, missionaries and explorers. From this the story goes on to deal with the Bible Society's colporteurs as wayfarers and pilgrims of the Book. They are followed through civil war and revolution, through invasion and aggression, through the desert and on board ship, and wherever the Scriptures are carried we are shown fruitful results. Among other interesting stories we are given several from China and Japan, where the British and Foreign Bible Society, and the National Bible Society of Scotland have pooled their resources as the Japan Bible Society. This section of the book is full of anecdotes adaptable for use in sermon, address or lesson. Following the story of the colporteurs' work the editor mentions Bunyan's "House of the Interpreter" and recounts the story of the Interpreters of yesterday and today as they translate the Scriptures into many strange tongues, and an arduous labour it must be. The nine new languages to be issued in 1938 are listed, bringing the languages of the B. and F. B. S. alone to 732. If you are in the dumps about the chances of the Christian Gospel in this disheartening world, read this little book, and see how powerful is God's Word even without our help. Though the heathen do so furiously rage and the peoples imagine many a vain thing, "Verbum Domini Manet"—the Word of the Lord stands fast, and loses no whit of its power.

R. N. Savary.

News Items

Compiled by M. D. FARNUM

(Numbers in brackets refer to issues of the "Christian News"; "J.A." indicates "The Japan Advertiser".)

PLAN ALL JAPAN CHRISTIAN RALLY TO COMMEMORATE EMPIRE'S FOUNDATION. The N.C.C. has announced that it is making plans for the holding of a large rally in Tokyo on next October 17, the rally to serve as an all-Christian observance of the 2600th anniversary of the founding of the Empire. To secure as large an attendance as possible, the N.C.C. is suggesting to the various denominations that they convene their annual meetings in Tokyo at this time. (1215)

NATIONAL YWCA SETS UP TWO-YEAR PROGRAM. Following upon discussions which took place during the Annual Conference of the National YWCA at Nagoya last fall, the following objectives have been set up to control activities of all associations during the next two years: the placing of emphasis on the religious basis of YWCA work; contributing towards the establishment of the New Order in East Asia; recognition that the YWCA is essentially work for young people; furthering the improvement of young women's health; the development of leaders. (1216)

CHRISTIAN MEDICAL STUDENTS OUTLINE ACTIVITIES. At a conference of Christian Medical Students held at the Kyoto Imperial university the last of January, it was decided to pursue the following objectives: organize a group of Christian medical students for service in China; the special training of students for medical missionary work in China; the formation of a national organization of Christian doctors. Local organizations now exist in Tokyo, Osaka, Nagoya, Kyoto and Nagasaki. (1218)

ORGANIZATION OF HOME MISSION SOCIETY BEING EXPLORED. A group of leading laymen and ministers have met to discuss the problem of the as yet unreached villages and classes of Japan. It was decided to work toward the organization of a Home Mission Society (Naikoku Dendo Kyokai). Active support of all Christian laymen will be sought to the end that Christian work may be advanced in the towns where they were born. Mr. Tsunejiro Matsuyama (M.P.), Prof. Tadaoki Yamamoto and Mr. Miyoshi Kotani are to further the plans.

NATIONAL S.S. ASSOCIATION ANNOUNCES COMMEMORATION PLANS. The National Sunday School Association has announced the following items

as part of its plan for observance of the 2600th anniversary of the Empire's founding: to increase the number of Sunday Schools belonging to the Association to 2600 (at present the number is 1000, while there are 2900 Sunday Schools in Japan Proper); to hold rallies for teachers and students in Tokyo and local districts during the spring; to organize training schools for teachers during July; to publish a book containing the experience of outstanding men and women of faith. (1212)

TOKYO CHRISTIANS GATHER BEFORE PALACE ON NEW YEAR'S EVE. On the evening of December 31, there was a union prayer meeting of Tokyo Christians in the Ginza Methodist Church after which the attendants paraded to the plaza in front of the Palace where they were joined by groups from the Salvation Army and Catholic organizations making a total of about 1500. Here the group was led in prayer by Bishop Abe and later joined in three *banzai*. (1212)

RELIGIOUS LEADERS IN CONFERENCE WITH DEPARTMENT OF EDUCATION. On last January 15-17 the executive heads of all religious bodies (Christian, Buddhist, Shinto) were summoned to a conference with officials of the Department of Education when detailed regulations for the procedure for registering denominations and churches were issued and explained. (1213)

AOYAMA GAKUIN SEMINARY HAS NEW DEAN. At a meeting of the Board of Trustees of Aoyama Gakuin last December 27, Prof. Zenda Watanabe (a member of the theological faculty for twenty years) was appointed Dean of the Theological Seminary. (1213)

LEADING OSAKA KUMIAI CHURCH CALLS NEW PASTOR. The Rev. Kotaro Nishio, formerly Chairman of the Executive Board of the Japan Kumiai Church, has been called to the pastorate of the Osaka Kumiai Church succeeding Rev. Hiroshi Hatanaka. (1213)

N.C.C. PLANS FOR CHRISTIAN VILLAGE IN MANCHURIA. Following upon the recommendation of last fall's Annual Meeting of the N.C.C. that a Christian village be established in Manchuria, a preliminary survey has been completed on the basis of which the committees on Rural Work and the Rural Life Institute have drawn up these plans: to send Rev. Junji Horii (Presbyterian pastor) to Manchuria in the spring for a ten month's detailed survey; after deciding upon the location, to settle the village by sending two groups of five families each year for five years; to establish centers in both Japan and Manchuria for the training of the Christian immigrants. (1214)

TWO BAPTIST CONVENTIONS UNITE. At a joint conference of the East Japan Baptist Convention and the West Japan Baptist Convention in Himeji January 3-5 it was unanimously decided to combine the two groups into

one organization to be known as the Nippon Baputesuto Kirisuto Kyodan. Dr. Yugoro Chiba was elected president (*tori*). The same conference also voted to establish a Baptist theological school at the Tenny Memorial Baptist House, Denenchofu, Tokyo. Dr. Chiba was also named president of the new institution.

CHRISTIAN REPRESENTATIVE NAMED TO CENTRAL CHINA RELIGIONS LEAGUE. The National Service Committee of the N.C.C. has secured the services of Mr. Keiichi Hiraide, executive secretary of the East Asia Evangelistic Society, as the Christians' representative on the board of the Great Religions Unity League of Central China (Chushi Shukyo Daido Renmei). Mr. Hiraide succeeds the Rev. Makoto Kobayashi. (N.C.C. Bulletin)

STUDENT REVIVAL AT THE DOSHISHA. Last January 18 to 25 special evangelistic services under the leadership of Rev. Seimatsu Kimura and Rev. Seitaro Yoshida were held at the Doshisha, Kyoto, in connection with special program commemorating the 50th anniversary of the death of Neeshima. Over 650 signed cards. On January 28th, 131 were baptized into the Doshisha Church and many others will be baptized into other churches.

NEW YEAR CROWDS AT SHRINES. According to the Asahi Newspaper, approximately 2,000,000 citizens prayed before the Imperial Palace, the Meiji and the Yasukuni Shrines on New Year's Day for the longevity of their Rulers and the security of the country. There were more than 500,000 persons praying at the Kashiwara Shrine in Nara Prefecture on New Year's Day. (This shrine is dedicated to the spirit of Emperor Jimmu, the first Ruler of the Empire). (J.A.)

GRAND SHRINE TO BE ERECTED IN SOUTH SEAS. Through the Imperial Household Ministry an Imperial Announcement has been made that a South Seas Grand Shrine, dedicated to the spirit of the Sun Goddess, will be erected on the island of Caroora in the Palau group of the South Seas Mandate. According to a statement made by the Overseas Minister, the number of Japanese residents in the islands has grown to 70,000 and "the Government authorities concerned have been working on a plan for the establishment of a shrine on one of the islands as a center of worship and respect for the more than 120,000 inhabitants throughout the Mandated Islands." (J.A.)

CULT LEADERS SENTENCED TO PRISON. Seven leaders of the mystic religious cult Hitonomichi (The Way of Man), now defunct, were sentenced to prison with terms ranging from two to four years by the Osaka Criminal Court on charges of lese majeste, misappropriation of funds, and moral offences. Investigation and trial of the leaders had covered more than three years since the dissolution of the cult in the fall of 1936 at the order of the Home Office. (J.A.)

GOVERNMENT WOMEN'S UNIVERSITY TO BE ESTABLISHED. The special inquiry commission of the Ministry of Education has decided upon the establishment of a Government-sponsored women's university. (J.A.)

CHILDREN TO VISIT SHRINE. According to the vernacular press, some 3111 children from all parts of Japan proper, Formosa, the Kwantung Leased Territory will be admitted to the sanctuary of Yasukuni Shrine on March 26th to "meet the souls of their fathers who were killed in the Manchurian, China, Changkufeng and Nomanhan incidents." (J.A.)

WAR DEAD TO BE HONORED. About 12,800 of the war dead, including those who lost their lives in the China and Manchukuo border incidents up to May 31, 1938 will be enshrined at a special ceremony at the Yasukuni Shrine, April 23. (J.A.)

EYE-OPENING SERVICE CONDUCTED FOR STATUE TO WAR DEAD. On February 24 eye-opening ceremonies were held for the statue of the Buddhist Goddess of Mercy, Kwannon, on Mt. Izu near Atami, under the sponsorship of General Iwane Matsui, retired, former commander of the Japanese forces around Shanghai. The statute is dedicated to the spirits of those who were killed in the fighting in China. General Matsui will live near the statue and pray for the consolation of the dead soldiers. (J.A.)

OMOTOKYO CULT LEADERS SENTENCED. The Kyoto District Court has sentenced to life-imprisonment the seventy-year old founder of the religious sect known as Omotokyo and given prison terms ranging from two to twelve years to 54 other members of the sect. All were found guilty of lese majeste, disturbing peace and order or both. This ends a case which has been under investigation and trial since the headquarters of the sect were raided by the police in December, 1935. (J.A.)

SCHOLAR CHARGED WITH LESE MAJESTE. Dr. Sokichi Tsuda, former professor at Waseda University, has been indicted on charges of lese majeste on the basis of allegedly offensive passages in the following books written by Dr. Tsuda and published several years ago: A Study of the History of the Mythological Age, Studies in the Kojiki and Nihongi, The Culture and Society of Ancient Japan, Chinese Culture and Japan. These works at one time were endorsed by the Education Ministry. (J.A.)

RELIGIOUS DRIVE ON CONTINENT STUDIED. In reply to a question made at a recent meeting of the House of Representative's committee on national taxation, the Education Minister said that his ministry is studying a proposal to unite all religious sects in launching a moral and cultural drive in China. (J.A.)

SALVATION ARMY ATTACKED. The Salvation Army has been assailed on several occasions recently in the Diet and in the press, chiefly because the

organization is directed from London. One representative in the Diet addressed himself to the War Minister and the Justice Minister and charged that the principles of the Salvation Army are in direct contravention to the concepts of the national constitution and are deleterious to the Japanese spirit. The representative found especially offensive several passages in the popular book "The Gospel of the People" which was written in 1899 by Gumpei Yamamuro, former commander of the Salvation Army in Japan. The book has thus far gone through 432 printings. The offensive passages deal with visiting the Ise Grand Shrines to pray and with the teaching that 'Jehovah of Judea is the only God of this world.' Government officials replied that the Salvation Army will be thoroughly investigated and that orders have already been given for the deletion of several passages from the book. (J.A.)

GREEK ORTHODOX CATHEDRAL OBSERVES 50TH ANNIVERSARY. On March 8th the Nicolai Cathedral, center for the Greek Orthodox Church in Japan, completed fifty years of existence. About 200 believers attend Sunday worship at the Cathedral. The building was begun in 1884 and completed in 1890 at a cost of ¥178,000. (J.A.)

DIET MEMBER RECOMMENDS SUBSIDY TO AMERICAN MISSIONS IN CHINA. At a meeting of the budget committee of the House of Representatives, one member proposed that there be included in the Government's budget an item of ¥10,000,000 for aiding the work of American missions in China. The Government representative replied that it was a worthy suggestion and would receive careful attention. Later news reports from New York reported that mission groups there gave the suggestion a cordial reception. (J.A.)

FIDES NEWS SERVICE from the Vatican, received semi-weekly on the exchange basis by the Japan Christian Quarterly, gives the following recent news items concerning Catholic missions in this country:—

CATHOLIC GAINS IN 1939. Interesting data concerning the progress of Christianity in the Japanese Empire is furnished by statistics recently compiled by Rev. Father Oertle, S.V.D., of the Niigata Mission.

It is matter of common knowledge that in Japan the Church makes less rapid headway than in many other parts of the mission world. Despite this, a notable advance was realized last year in Japan proper. Adult baptisms increased by 220 and the total of Catholics by 4,272. This is the largest advance in recent years. The highest figure previously registered, that for 1931, indicated an increase of 3,525 in the total of Catholics. In 1938 the increase was only 1,631. In Korea Catholics increased by 8,095. In Japan proper the richest harvest of conversions was reaped in big cities, like Tokyo

and Osaka. In the former adult baptisms totalled 508, in the latter 220. Hardships caused by the war have led many, particularly women, to seek comfort in religion. In these two populous cities a considerable number of university students, puzzled by the enigma of life, place themselves under instruction.

SAPPORO SCHOOL WINS HONORS. A large-scale Sports Competition and Field Day, in which detachments from all secondary schools in Japan participated, was held in Tokyo in early November. The Commercial School of the Franciscans in Sapporo, represented by six contestants, carried off the prize for grenade-throwing, and as the sports took place in presence of H. M. the Emperor the school gained no slight recognition. This school of the Franciscans has been in existence six years and has a notable enrollment of 750 students.

HIROSHIMA ORPHANAGE REBUILT. Despite the unfavorable times, the Franciscans have within the space of eight months rebuilt the Orphanage at Hiroshima which with all its equipment fell a prey to the flames March 28, 1939. The official reopening of this institution was also attended by representatives of Government bodies and charitable institutions.

TIME TO PAY "FELLOWSHIP" DUES

The Treasurer of the Fellowship of Christian Missionaries in Japan takes this opportunity to announce that dues are payable for membership in that body and for participation in its annual Summer conference at Karuizawa. Dues are ¥1.00 per person (¥2.00 for man and wife). Missions and mission treasurers are also reminded to send whatever contributions they can before summer. It should be borne in mind that in addition to the annual summer conference the Fellowship subsidizes the Japan Christian Quarterly and the Year Book rather heavily, and these services are much appreciated both here in Japan and abroad. Dues and mission subscriptions may be sent to Dr. D. C. Buchanan, Treasurer, by Furikae Chokin—Kobe 4282.

SHORT WAVE MESSAGES FROM HOME FRIENDS

It does not greatly help those of us who live in lands with government controlled radio broadcasting and reception, but word has been received from New York that through the courtesy of the General Electric Company's powerful station WGEI in San Francisco, each Saturday from 5:45 to 6:15 A.M. (Pacific time) friends of missionaries are invited to send messages to them in the lands in which they live and work. Presumably these are short-wave messages and that makes it even more unlikely that we in Japan will be hearing from our friends in America by this medium. Nevertheless, we appreciate the spirit of the General Electric people and of our cooperating mission boards.

INDEX TO JAPAN EVANGELIST

For his own benefit and that of others who may be interested Winburn T. Thomas of Kyoto has made an index of the complete file of The Japan Evangelist. He reports that any one wishing a copy may secure for cost of typing.

JAPAN FARES WELL IN UNION SCHOLARSHIPS

Union Theological Seminary in New York has announced the following fellowship and scholarship awards for the school year 1940-41. Christian and missionary forces in the Japanese empire should be highly gratified to note the names of four from Japan and one from Korea among the fortunate ones.

THE FRIENDSHIP FUND FELLOWSHIP (\$1000) was assigned to Mr. Hyunki Julius Lew, General Secretary of the Department of Christian Education, Korean Methodist Church, Seoul.

MISSIONARY FELLOWSHIPS were assigned to Mr. Liemar Hennig, missionary of the German-Swiss Ost Asien Mission, Tokyo, Japan.

Mr. John S. Badeau, S.T.M., Professor of Religion and Ethics and Dean of the College of Arts and Sciences, American University, Cairo, Egypt.

Mr. Winburn Townsend Thomas, B.D.* missionary of the Presbyterian Church, U.S.A., worker among students in non-Christian colleges, Kyoto, Japan.

Mr. Wallace (Chun-hsien) Wang, B.D., Dean of West China Union Theological College, Chengtu, West China.

Mr. Takashi Murakami, B.D., Assistant Professor of Systematic Theology, Doshisha University, Kyoto, Japan.

A MISSIONARY SCHOLARSHIP has been assigned to Mr. David C. Stubbs, B.D., missionary of the Methodist Church, Kyoto, Japan.

Several Missionary Fellowships (yielding \$750 a year and limited to Seminary graduates) and Missionary Scholarships (yielding \$450 a year, preferably though not necessarily a Seminary graduate) are available annually for missionaries on furlough and for especially qualified nationals of mission lands. Candidates should be persons of special attainments or promise who have already been engaged in actual service, not undergraduate students. Applications for 1941-42 should reach the Registrar of the Seminary by January 1st, 1941. *Twelve fully furnished apartments* are available for missionaries on furlough. Detailed information about these apartments can be secured by addressing the Comptroller of the Seminary. Address all communications to Union Theological Seminary, Broadway at 120th St., New York City, U.S.A.

* Mr. Thomas writes that he has declined the Union Fellowship, desiring rather to study the History of Christianity in Japan with Professor Kenneth Latourette at Yale.

The Missionary Mind

(Editor's Note: The staff now editing The Japan Christian Quarterly is very anxious to reflect in its columns the judgment of both writers and readers on the various problems confronting us as missionaries of the Gospel in this land. We cannot promise to publish every letter sent to us, but there are matters that we shall share hereafter in this section with our readers. In the first letter published herewith we have the sentiments of a sincere, independent missionary in reply to an appeal sent out over the signature of Dr. E. C. Hennigar, Secretary of the Foreign Auxiliary of the National Temperance League of Japan to all missionaries, asking them to help "mobilize the missionary forces behind this important movement . . . in all churches, mission schools, Sunday schools, Bible classes, young people's groups, etc." "Alcohol," says Dr. Hennigar, "is one of the chief stumbling blocks to our young friends in Japan. Let us try to fortify them with knowledge on the subject against the fierce temptations they have to meet in society." But some feel that temperance education and agitation are not within the legitimate province of the Christian missionary. At a time when the N.T.L., the Women's Christian Temperance Union and other reform forces are trying to secure the passage of legislation to refuse liquor to all youth under 25 years of age, this is a question worthy of the best thought of the Christian forces in Japan.)

A FRIENDLY PROTEST

Dear Friend,—

Kanda, Tokyo, November 24, 1939.

Your circular re National Temperance to hand with its request for co-operation. In reply I beg to state that as a missionary I am not interested in this work. To my mind, it is a regrettable state of affairs that missionaries have leisure in time and interest to mobilize behind this movement while our more important task of spreading the Gospel is becoming greater with increasing population and decreasing missionary staff.

It is sad that missionary energy is directed up this blind alley. Temperance is the work of the Social worker, but to us Reformation is not Regeneration, nor even an auxiliary to it. A drunkard is often more easily led as a sinner to the Saviour than a reformed self-righteous Dry. Until the nature is changed, social work and temperance are simply washing the pig (II Peter 2:22). With reference to Temperance work, while there are individual results, national experiments (e.g. U.S.A.) have shown that attempts to "culture the pig" have resulted in the culture pearls being trodden under foot and they have turned to an even worse state. Temperance will

not save a soul. Temperance workers without salvation will find themselves in the same Hell as the drunkard. In fact, in closing I may state that Hell is the only place and condition in which the perfect Dry state exists.

Your quite sober friend,

R. J. Wright.

MISUNDERSTANDING MRA MOVEMENT

To the Editor,—

Thank you for your appreciative editorial on MRA, in the January *Quarterly*.

There is only one point at which you give the impression of misunderstanding the Movement: you say, "Problems of theology, of social techniques, and of what to do with modern nationalism or in case of war, are matters on which, as this editor sees them, the Moral Re-Armament movement has not yet spoken with sufficient clarity. On these concerns there must be some mighty deep thinking by all Christendom."

To this non-editor, it seems that no Movement in modern times is speaking with such clarity as MRA on these very points. If you will read the available literature and talk with experienced "Groupers," you will inevitably discover that this Movement has a specific program; which may be condensed to a paragraph as follows:

God has a Plan for the World—for individuals and for society. He is able to communicate His Plan, and any detailed actions connected with it, to any person who will listen and obey. The *less* anxious thought Christendom takes about these matters the better, for human schemes mess up God's Plan; as they have been doing these 1900 years. The only hope of the World is to learn to listen to God and obey. *GOD-Control* is the specific program of MRA.

It must begin with individuals and spread to families, nations, all the world. And every specific problem that arises each day must be handled then by the guidance of the Holy Spirit—Who provides both the Way and the Power needed. This is the irreducible minimum of the religion of Jesus—and it is adequate, without benefit of human adaptation. In the true Church, Christ is the Head and we are the hands and feet. All our chaos arises from *our* insisting upon playing *head*.

If any other Movement—or man—has a *better* plan than GOD'S, let's hear it!

Fraternally yours,

Merrell Vories.

Personals

Compiled by DANIEL C. BUCHANAN

ARRIVALS

- CARY. Miss Alice Cary (ABCFM) returned from furlough the end of March to resume work at Yodogawa Zenrinkwan, Osaka.
- CUNNINGHAM. Mrs. W. D. Cunningham (YJ) returned from furlough on the "Kamakura Maru" on March 1. During the past year while engaged in deputation work in America she secured five additional missionaries for Yotsuya Mission.
- CURTICE. Miss Lois Curtice (MEFB) returned to Japan from furlough on March and is again located at the Hirosaki Jo Gakko in Aomori Ken.
- HIBBARD. Miss Esther Hibbard (ABCFM) returned from furlough the end of March to resume work at Doshisha Girls' School, Kyoto.
- IGLEHART. Dr. E. T. Iglehart (MEFB) returned to Japan and to his teaching at Aoyama Gakuin on March 25th via "Pres. Cleveland." Mrs. Iglehart will remain some what longer with the family and with her aged father in Katonah, N. Y.
- MINKKINEN. Rev. and Mrs. T. Minkkinen (LEF) returned from furlough in Finland on December 3, 1939 and are now located at 1633 Ikebukuro 3 Chome, Tokyo.
- MOORE. Rev. and Mrs. C. Boude Moore (RCA) and family arrived on the "President Taft" on January 22. They are located in Tokyo.
- MYERS. Dr. and Mrs. H. W. Myers (PS) returned to Japan on March 20, on the "President Taft" after a year's furlough in the United States.
- NETTLETON. Miss Mary E. Nettleton (PE) arrived in Japan from furlough in England on April 1.
- ROSE. Rev. and Mrs. Lawrence Rose (PE) and their two children returned to Central Theological Seminary, Ikebukuro, Tokyo, on April 6, from furlough in the United States.
- STAPLES. Miss Marie M. Staples (UCC) returned from furlough in Canada by the "Hie Maru", December 19, 1939. She is stationed as kindergarten worker in Shizuoka. Her address is Shizuoka Eiwa Jo Gakko, Nishi-Kusabuka, Shizuoka Shi.

DEPARTURES

- ABEL. Miss Dorothy L. Abel (MBW) left Japan in March for Shanghai where she will be associated with the Oriental Missionary Society.
- DEFOREST. President C. B. DeForest (ABCFM) of Kobe College sailed on health leave on January 18. She is expected to return to Japan in September.
- DRAPER. Rev. W. F. Draper (PE) sailed for America on regular furlough, January 31, on the "Heian Maru". Most of his holiday will be spent in North Carolina. He plans to return to Japan with Mrs. Draper in the autumn.
- HASSELL. Dr. and Mrs. A. P. Hassell (PS) and family returned to America on regular furlough, March 27, on the "Hikawa Maru".
- HOCKIN. Miss Margaret Hockin (YWCA) left on April 16th via Hie Maru for Canada, where her address will be Care of National Council Y. W. C. A., 143 Coollidge Street, Toronto.
- HOLMES. Miss Mary Holmes (SPG) left in January on regular furlough in England. Her address for the greater part of this year will be Apple Garth, Streatley, North Reading, England.
- MOORE. Bishop Arthur J. Moore (MEFB) took his departure from Yokohama on the "Tatsuta Maru", March 7, after two months of itinerating in Japan, Korea and China.
- PHINNEY. Rev. and Mrs. Sterl Phinney (WMCA) and family left Japan recently with no plans for return to service in this country.
- PRICE. Rev. and Mrs. P. G. Price (UCC) will sail in June on regular furlough in Canada where their address will be Wesley Building, 299 Queen Street W., Toronto.
- RHOADS. Miss Esther B. Rhoads (AFP) left Yokohama on April 13 via Asama Maru for regular furlough in the United States.
- RIKER. Miss Susannah M. Riker (PM) sailed by the "President Cleveland" from Kobe on February 18, for a year's furlough in the United States where her address will be 3528 Guilford Avenue, Indianapolis, Indiana.
- SHACKLOCK. Mrs. Floyd Shacklock (MEFB) sailed from Japan on March 7 by the "Tatsuta Maru" for a health-leave in Southern United States. Dr. Shacklock and the children are also returning in the near future.
- SPENCER. Dr. and Mrs. R. S. Spencer (MEFB) of Fukuoka and daughter Marjorie left Japan on March 30 by the Barber Wilhelmsen Line "Tarn" for furlough in the United States. An older daughter, Dorothy, will remain in Kobe to graduate with her class from the Canadian Academy and then return to America for college.

RETIREMENTS AND WITHDRAWALS

DUNLOP. Mrs. John G. Dunlop (PN), who left Japan in October 1938, was granted Honorable Retirement by the Board of Foreign Missions on Nov. 17, 1939.

MACCAUSLAND. Dr. Isabelle MacCausland of Kobe College has resigned her position and sailed for home in March to care for her aged mother.

MACKAY. Rev. and Mrs. Malcolm MacKay (PCC) have recently resigned from their mission.

MEYERS. Dr. and Mrs. J. T. Meyers (MES) of Okayama have retired after almost fortyseven years of service in Japan. On March 16 they sailed from Kobe for New York via Panama on the "Arima Maru" of the Mitsui Line.

SPROWLES. Miss Alberta B. Sprowles (MEFB) left Yokohama on April 18 for New York via the Kokusai Line "Kinka-Maru." She is retiring after thirty-six years of service in Japan.

CHANGE OF LOCATION

BRUMBAUGH. Mr. and Mrs. T. T. Brumbaugh (MEFB) and daughter Barbara are now living at No. 10 of 10 Higashi-Shinano-machi, Yotsuya-ku, Tokyo.

HESTER. Miss Margaret Hester (PE) has been transferred from the Missionary District of Kyoto to the Missionary District of Tohoku. Miss Hester's work in the Kyoto District was at Nara where she supervised the Seikokwai kindergartens in that prefecture. She will live in Sendai where she will be connected with Aoba Jo Gakuin.

SAVOLAINEN. Rev. and Mrs. P. Savolainen (LEF) have moved from 68 Zoshigaya 1 Chome to 16333 Ikebukuro 3 Chome, Toshima Ku, Tokyo.

WRIGHT. Rev. and Mrs. R. C. Wright (UCC) have moved from Takaoka-Shi to Kwansei Gakuin, Koto Mura, Nishinomiya-Shigai.

ENGAGEMENTS

BULLEIT-ALSDORF. The engagement of Miss Henrietta Bulleit (ABCFM) to Rev. Howard Alsdorf (ULCA) has been announced. At present both are students at the School of Japanese Language and Culture. They will be married at the end of June.

HEREFORD-HESSSEL. The engagement of Rev. Egon Hessel (PN AFFILIATED) and Miss Grace Hereford (PN), both of Osaka, has been announced. The wedding is to take place in April.

MARRIAGES

MCILWAINE-WILKINS. Rev. William A. McIlwaine (PS) and Miss Aurine Wilkins (PS) of Soonchun, Korea were married in Kwanju, Korea on December 28, 1939.

MELSON-WILLING. Rev. Davis Melson, Ph.D. (MES) and Miss C. Irene Walling (PN) were married in Tokyo Union Church on March 25. They will make their home in Ashiya, Hyogo Ken.

BIRTHS

BADGER. A daughter, Ann Edith, was born on January 30 to the Rev. and Mrs. E. Badger (SPG) of 37 Gokenyashiki, Himeji.

LEWIS. A daughter, Katherine Faith, was born on November 22, 1939. to Rev. and Mrs. Hunter M. Lewis (PE) of 50 Ike no Dai, Koriyama.

SAVOLAINEN. A daughter, Seija Maria, was born to Rev. and Mrs. P. Savolainen (LEF) on November 10, 1939, at their home, 68 Zoshigaya 1 Chome, Toshima Ku, Tokyo.

SIPPLE. A son, Paul Martin, was born to Mr. and Mrs. Carl S. Sipple (ERC) of Sendai, on January 6 at the City Hospital.

DEATHS

ALEXANDER. Rev. Robert P. Alexander (MEFB) died on January 5 at St. Luke's Hospital, Tokyo, following a year of illness. Mr. Alexander had been in Japan since 1893, and for the past twenty years had been a teacher of English at Aoyama Gakuin. Interment was in Aoyama Cemetery. Mrs. Alexander continues to live at Aoyama Gakuin.

ELLIS. Mrs. Charles Ellis (retired), a member of the Salvation Army, but for many years an associate worker in the Presbyterian Mission, South, died at her home in Kochi on February 26, after an illness of several weeks.

WARREN. Mrs. Charles Warren, wife of the youngest son of Rev. and Mrs. C. M. Warren (ABCFM) died in New York City on January 14. Mrs. Warren spent some months in Kyoto last year with the parents of her husband.

MISCELLANEOUS

LINN. Rev. John K. Linn (ULCA) left St. Luke's Hospital on January 9, after having been there twenty-four days recovering from an operation which has been pronounced successful.

HOWE. The Blue Ribband Medal was awarded to Miss Annie L. Howe (ABC FM) on February 8, in recognition of distinguished service to kindergarten work in Japan. Miss Howe founded the first Kindergarten Training School in Japan. She retired in 1927 and lives now in Rochester, N.Y.

SCHNEDER. Mrs. D. B. Schneder (ERC) is now living at 60 Kozenjidori, Sendai.

SHAFFER. Dr. Luman J. Shafer, former president of Ferris Seminary, has written a book entitled "Christianity the Alternative to World Chaos," which was chosen as the book for January by the Religious Book of the Month Club.

Now Completed
Ojima's Handbooks
 on the
National Language Readers

Supplement volume—What is the

Japanese Language?	¥1.50
Vols. I—II, each	2.50
Vols. III—VI, each	3.00
Vols. V—VIII, each	4.00
Vols. IX—XII, each	5.00

Volume XII has only now been published, and completes this series which is based on the School Readers of Japan. Their use enables the student to progress in the same order as the Japanese pupil in acquiring a knowledge of the language.

Published by SAN KO SHA

No. 2, 3-chome Minato-cho, Kyobashi-ku,
 TOKYO

Sale Agents	{	KYO BUN KWAN	Ginza, Tokyo
		MARUZEN BOOK STORE	Nihonbashi, Tokyo
		YOSHIKAWA BOOK STORE	Bentendori, Yokohama
		J. L. THOMPSON & COMPANY, (RETAIL)	Kobe

TRUST  SERVICES

KAWASAKI TRUST CO., LTD.

CAPITAL	¥10,000,000
CAPITAL PAID-UP	¥ 2,500,000
RESERVE FUNDS	¥ 1,765,000
TRUST FUNDS	¥75,125,963

President: Hajime Kawasaki

HEAD OFFICE:

3-chome, Nihonbashi-ku, Tokyo

Telephone: (24) 1231

BRANCH OFFICE:

Yanaginobanba, Shijodori, Kyoto

Telephone: (2) 736

We buy Used Books.

Let us quote from
your lists.

We buy used Typewriters

Quotation on Inspection.

KYO BUN KWAN

NIPPON KYORITSU FIRE INSURANCE CO., LTD.

CAPITAL SUBSCRIBED	¥5,000,000.00
CAPITAL PAID-UP	1,300,000.00
TOTAL RESERVE FUNDS	1,806,589.46

Managing Director: WASHIRO KANAYA, Esq.

Fire Policies issued at reasonable and moderate rates of premium on property of every description and all claims promptly and liberally settled.

HEAD OFFICE:

No. 3, Ginza Nishi Rokuchome, Kyobashi-ku, Tokyo

Telephones: GINZA (57) 5301 - 5304

Telegraphic Address: NIKYOFIRE TOKYO

ESTABLISHED 1859

The New Zealand Insurance Co., Ltd,

HEAD OFFICE: AUCKLAND, N. Z.

CAPITAL	£ 1,500,000
CAPITAL PAID-UP	1,500,000
RESERVES	1,903,462
TOTAL GROSS ASSETS	3,898,183

The Company Transacts All Classes of
FIRE AND MARINE INSURANCE
throughout Japan and its dependencies

GENERAL AGENTS:

SALE & CO., LTD.

Telephone: Marunouchi (23) 3026 & 3027

No. 14, 2-chome, Marunouchi, Kojimachi-ku, Tokyo

SPEED

COMFORT

ECONOMY

KOKUSAI LINE

ORIENT—NEW YORK AND FAR EAST
NORTH EUROPE SERVICE

12 days Yokohama.....Los Angeles 4 days Kobe.....Manila
21 days Yokohama.....Panama 40 days Kobe.....London
27 days Yokohama.....New York

ALL NEW MOTOR VESSELS WITH

EXCELLENT ONE CLASS PASSENGER ACCOMMODATION.

Kagu Maru	Kano Maru	Kurama Maru
Katuragi Maru	Kinka Maru	Kiyosumi Maru
Kinugasa Maru	Kirisima Maru	Kinryu Maru
Komaki Maru	Kongo Maru	Kasli Maru

For Missionaries, Economical Rate is quoted.

For further information, booklets, tariff,
Please apply to

KOKUSAI KISEN KAISYA

Yokohama	Head Office: Tokyo	Kobe
Hon-tyo	Kogko Ginko Bldg.,	Kogin Bldg.,
3-tyome	Marunouti	Nisi-mati
Tel. Honkyoku	Tel. Marunouti	Tel. Sannomiya
4137-4139	1591-1595	4112-4115

AMERICAN PRESIDENT LINES, LTD.

For COMFORT

with ECONOMY

TRAVEL TOURIST

AVAILABLE ON ALL PRESIDENT LINERS
IN THE TRANS-PACIFIC SERVICE
LARGE OUTSIDE STATEROOMS

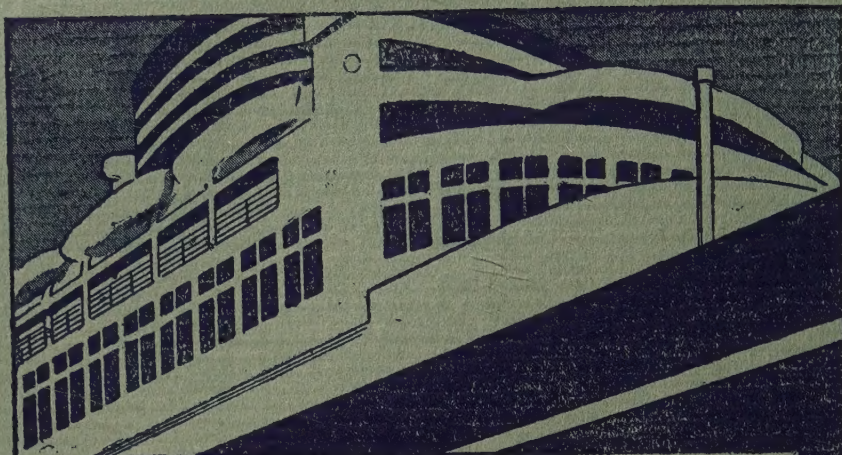
	From Yokohama	Kobe
HONOLULU	\$135	\$140
SAN FRANCISCO	\$175	\$180
LOS ANGELES	\$180	\$185
SHANGHAI	\$ 22	\$ 18
HONG KONG	\$ 45	\$ 40
MANILA	\$ 61	\$ 56

AMERICAN PRESIDENT LINES, LTD.

"ROUND-WORLD SERVICE"

Yokohama
50 Yamashita-Cho
Tel. (2) 4237-9

Kobe
7 Kaigan-Dori
Sannomiya 1181-4



SAIL THE PACIFIC in Ships that please

Yokohama—San Francisco:

	One-way	Round-trip
First Class	G\$340	G\$595
Second Class	205	359

Yokohama—Vancouver or Seattle:

	One-way	Round-trip
Cabin Class	G\$265	G\$464
Tourist Cabin	140	245

*Economical Missionary Rate is quoted on
1st Class one-way fares*

N. Y. K. LINE

(JAPAN MAIL)

Head Office : TOKYO

Branches and Agencies all over the world.

編輯者 東京市四谷區東信濃町十番地十號
印刷者 東京市日本橋區小舟町一丁目二番地
アランボ
堀得次郎

發行者 東京市京橋區銀座四丁目二番地
印刷所 東京市日本橋區小舟町一丁目二番地
殖栗文夫
日米印刷社